A Breife Ca=

techilme and Dialogue betwe

ne the Hulbande and his Wyfe: con=
tapnynge a pythy declaracyon
of the Pater nolter, Crede,
and tene Commaunde=
mentes, very neceſſa=
ry for all men to
knowe.

Itē dyuerſe other Dialogues

betwene the Truthe and the Unlearned
man: wherein the Truthe (which is God
des worde) teacheth all ſymple and
ignoraunte people what is
neceſſary for them to kno=
we vnto their ſal=
uacyon.

tij. Eſdr. tij.
Truthe ouercommeth.

MVSEVM
BRITAN
NICVM

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¶ Roberte Legate vnto the Christen Reader.

FOr almoche (ryght gentle Reader) as the welfare & healthe of all men standeth in the ryght knowledge of God and of them selues, whiche is to be had prncppally (as it ware in a glasse) at the truthe or holye worde of God, in the whyche we ought to exercyse our selues both daye & nyght, and because there are manye nowadayes that thynke them selues good Christē people, whiche in very deade are nothynge lesse: Therfor haue I here bothe symply and playnely takē in hande (after my rude maner and small vnderstandynge) to translate this breife instruccyon & Dyalogue betwene the truthe and the vnlerned man, for the increace of the honoure, prayse, and knowledge of God, and also for the counforte, profyte, & amendement of all men, and specyally of them that be ponge. Whiche through the neglygence of their fathers and mothers are vtterly loste and caste a waye, fallynge to dysobedyence, dronkēnes, pryde, whore huntynge, and suche other lyke vyces. And this cometh through the vngodly fathers and mothers. ffor if they ware in deed

faythfull and true Christen people, they wolde geue their chyldren other examples, euery father and mother chastesynge their owne, for to make thē to lyue in the feare of God, and to leade a Christen lyfe.

But alas there are many fathers and mothers (whiche is greatly to be lamented) that knowe not them selues wherein the ryght and true Christendome consysteth, nor yet knowe they what it is to be Christened. How is it than possyble that they shulde instructe and geue good exāple to their chyldren, whan they knowe not them selues the wholsome lernynge, and wyll of their loades man & master Jesus Christ, of whose name not withstondynge they boaste and bragge them selues? And they thynke that they be verye well Christened, whan they haue receyued their baptyme, not callynge to their remembraunce what Christ sayde to Nycodemus. Excepte ye be borne agayne, through water & the holye Ghost you shall not entre into the kyngedome of heauen. That is we maye not thynke our selues good Christen men onely because we are baptyzed in the water, as though that that made vs ryght Christen men: But we muste chaunge and leaue of our naughty and synfull conuersacyon, with repen-

repentaunce and a mendement of our lyues, and walke in a newe lyfe. &c.

Oh, how wyde are we, yea the moste parte of vs, from the frute and ryght vse of this moste holye and worthye Sacrament of Babtyme or Christēdome! That is, how many of vs do walke vpryghtly in his callynge, accordynge to our promyse made before God and the whole congregacyon? I dare boldely say (if a man maye iudge a tre by his frute) that there be manye Christened men in the worlde, whiche beare their names after Christe and are called christyanes, whiche not withstandynge exceade the Jewe, Turke and Sarazene in wyckednes. For the Turkes and the Heythen people are a thowsande tymes more dylygent to fulfyll the lawe of their false God Mahumete, than we are to fulfyll the euerlastynge worde of the Lorde.

The Jewes assone as their chyldren can speake, they learne them the lawe of Moyses, and that also without the boke. But we moste wretched caytyues maye be ashamed before God and all the whole worlde, that we set so lytle by our Christen relygyon, which God our heauenly father, through his sonne Jesus Christe hath straygghtely commaunded vs to obserue & kepe, whiche we also in our bap-

tyme haue acknowledged and confessed, and haue made a vowe and promysse euermore to kepe.

Now if any shulde aske me what we haue vowed and promysed in our baptyme, to the intent to learne and to do ther after, I answer. Reade these present Dyalogues ouer dylygently, and desyre God to enlyghten your hartes with his holye Spirite that you may vnderstande the, and then I hope you shall be the better so longe as you lyue. In the fyrste Dyalogue betwene the husbande and the wyfe are prynceppally taught these thre thynges, very meadefull for all Christen men to knowe.

Fyrst a man must knowe what he ought to do, and what he ought to leaue vndone. And this teacheth the tene commaundementes.

Secondarply, whan a man fealethe in hym selfe that he can not fulfyll the tene commaundementes of his owne powre and strenghthe, nor yet can leaue that vndone whiche is euell without the assystence and helpe of God, for the flesshe (as S. Paul wryteth to the Rom.) can not subpecte hym selfe vnder the lawe of God, nor yet fulfyll it: therfore it is also necessarp that he knowe of whome to get socoure, remedy, and helpe to do that thyn-

ge

ge whiche otherwyse he is not able to do. For the lawe must be fulfylled, no not one tytle or poynt may be lefte vnfulfylled. And this thynge dothe our beleue or Crede teache vs.

Thyrdly, whan a man fealeth in hym selfe that this a foresayde beleue or fayethe is verye weake and feable in hym, than it is also necessary to knowe of whome he maye get increace to contynue in the sayde fayethe. And this thynge teacheth vs our father or Pater noster. &c.

Now in the other Dyalogues betwene the Truth and the Unlerned man are taught dyuerse other necessary thynges for the instruccyon of the poore and symple people. The Argumentes of these Dyalogues shall ye alwayes haue set before the matter. Oh ye fathers and mothers learne your chyldren these thynges, and not tales of robyne hood with suche other vayne fables. Yea learne them your selues that you may therather encourage your chyldren also therunto. Wyth thys pastyme (oh ye seruauntes) dryue awaye the long nyghtes, through the which also your worke shall be the lesse tedyous vnto you &c.

And gentle reader I beseche the take this my small paynes in good worthe, and if there be any thyng herin spoken, that is to

 be

he dyspysed or worthy to be laughed at, or that may in any wyse offende the reader, ascrybe the same to the blunte and ignorannte vnlerned man: And in anye wyse take hede that ye ascribe it not to the worde of truthe (as the wyse man sayeth) but receyue that gladly in to your hartes. The feare of God passynge all vnderstandynge kepe your hartes and sences in Christe Jesu.

Amen.

A Breife Catechisme and Dialogue betwene the Husbande and hys wyfe, &c.

The Husbande.

What arte thou my moste deare Wyfe?

The Wyfe.

I am a Christen woman (ryght welbeloued Husbande) and Gods chylde.

The Husbande.

How knowest thou that?

The Wyfe.

Because I do beleue the worde of God, and also am baptised in Christes name.

The Husbande.

What is your beleue?

The Wyfe.

I beleue in God the Father almyghty maker of heauen and earthe, and in Jesus Christe hys onely sonne our Lorde, whiche was conceyued by the holy Ghost and borne of mary the virgine, whiche suffered vnder Ponce Pylate was crucyfied dead and buried, the thyrde daye he arose from death to lyue, he ascended into the heauens, and sytte the on the ryght hande of God the father almyghty, from thence shall he come to iudge bothe quycke & dea

de. I beleue in the holy Ghost, the catholycke church, the communyō of Sayntes, the forgeuenes of synnes, ād lyke euerlastinge. Amen. The Husbande.

What do you vnderstande by suche knowledge of our beleue, and what is it to saye: I beleue in God the father almyghty maker of heauen and earthe?

The Wyfe.

Symbolum Ath. Symbo. Nicen. Ro.iiij. Gal.iij. i.Co.xj Augustde spi.& littera.

That is thus moche to saye. I set all myne hart, myne truste, and myne hope onely in almyghty God, whiche can do all thinges, which is my faythfull father, that hath made heauen and earthe, and mayntayneth and ruleth them. I put my trust in no creature, in no worke, nor yet in no deseruynge, but all onely in my Lorde God, who is onely my helper, my counforte and saluacion.

The Husbande.

What is that to saye: I beleue in Jesu Christ his onely sonne our Lorde?

The wyfe.

i.Joā.iij Mat.iij Joan.i. ād.xbij. Phili.ij. Da.vij.

That is to saye. I put all my trust also from the very harte in the onely euerlastinge and naturall sonne of God, which is the fathers wisedome & word, through whome the father hath made all thinges, and by whome also the father to this day mayntayneth and defendeth all thinges, which is one with the father, & they both beynge one God and Lorde.

The

The Husbande.

What is that than that foloweth? whi che was conceyued by the holy Ghost, ād borne of mary the virgyne?

The Wyfe.

I beleue that the same our Lorde Jesus Christ, was not conceyued of fleshe and blode, of the which all the children that came of Adā were cōceyued, but through the holy Ghost, as it was brought to mary before in message by the Angell Gabriel: and she in beleuynge the wordes of the messenger was therwith conceyued, and brought forth our Messias and sauyoure, beynge a pure mayde still through the powre of almyghty God our heauen lye father, without the workynge of anye man. Luc. iij. Luc. i. Matt. i. Esa. vij Luc. ij. Gal. iiij

The Husbande.

What is that to saye: suffred vnder Pōce Pylate was crucyfied deade & buryed?

The Wyfe.

We had bene for euermore altogether lost, had not Christ dyed for vs, suffred for vs, for our synnes is he dead, for our dette hath he payed, and with his death redemed vs from euerlastinge death, and for our sakes is descended in to the helles, and hath suffred and tasted the very bitternesse of death, and as a deade man buryed. Matt. xxij. mar. xv Luc. xxij Joā. xix Act. iiij. Esa. liij i. Pe. iij.

The Husbande,

What is it to say: the thyrd day he arose from death to lyfe?

The Wyfe.

He

Mat. xij. and xxviij. Apoc.v Luc.xi. Act. ij.x

He hath for vs (through his Godly power) myghtely ouercome death, & with his glorpouse resurreccion declared, that he is both Lorde of death & lyfe, & the very sone of God.

The Husbande.

How vnderstande you this artycle: he ascended in to the heauens and sytteth on the ryght hande of God the father almyghtye?

The Wyfe.

Act.i. Marc. xvi. Apoc.i. Ephesi. iiij. Heb.i. vij ād.x. Psalm. lxvij.

He hath with this his ascencyon declared and opened to the whole worlde his glorpouse Godhed, that he is myghtye bothe in heauen and erthe, and that all thynges are cast vnder hym, and that he is not lesse than the father, but beynge lyke him in honour, glory, power & myght, and that is to saye, he sytteth on the ryght hande of God.

The Husbande.

Ro.viij.

What is it: from thence shall he come to iudge bothe quycke and deade?

The Wyfe.

Joā.v. Act.i. x ij.tess.ij. ij.Cor.v Matt. xxv. Ro.viij.

That the selfe same Christ, in what honoure he is ascended and sytteth on the ryght hande of God in lyke power and rule with his heauenlye father, shall also come a gayne at the last daye, to iudge both the faythfull and vnfaythfull, the Heythen and Jewes, and all people of the earthe.

The Husbande.

What

What is it: I beleue in the holy Ghoste?

The Wyfe.

I beleue and put my truste also in the holy Ghost which is the power of God, and one God with the father and sonne, which doth lyghten and counforte, lerne and strenghthen, that is to saye, whiche maketh in vs the worde of God lyuely, whiche standeth by vs in all our troble, counforteth and helpeth vs. Act. v. and .vij. lu. xxiiij Jo. xiiij. xv. & xvi

The Husbande.

What is it: The catholycke churche the communyon of sayntes?

The Wyfe.

I beleue that the selfe same holy Ghost throughe the preachynge of the worde of God, hath brought in to one beleue and communyon, the chosen and elect chyldrē of God, and the same chyldren of God are called the catholycke churche, whose foundacyon is Christ & his worde, which are the lyuynge temple of God, in whome God hym self dwelleth, and is their father, Lorde, bryde, and heade, therfore are they partakers of all his goodes, and are his inherytaunce and coheyres with Christe, & therfor are they called the communyon of sayntes, because that the goodes of God, are vnto them (accordynge to his promesse) comon. Matth. xviij. Act. ij. i. Cor. iij Eph. ij. i. cor. vij ij. cor. vi i. Pet. ij. mar. xvi Gal. iij. Ro. viij. ij. pet. iij

The Husbande.

What is it: the forgevenesse of synnes?

The Wyfe.

That

Matt.i. Mar.ij Ro.viij Joan.ij. Joã.xx. Jaco.v. Eph.i.

That is, all we that beleue in Christe, haue through him forgyuenesse of all our synnes, whiche forgyuenesse is declared & promysed vnto vs in the holy Gospell, through the onely grace & mercy of God promysed vnto vs in Christe. Therfor who soeuer with an earnest beleue depẽdeth vpon the Gospell, hathe forgyuenesse of all hys synnes.

The Husbande.

What is it to saye: the rysynge of the flesshe?

The Wyfe.

Job.xix. ãd.xiij. Esa.xv. Actu. xxiij.

I do beleue, that I euen with the same mortall body that I carry here, shall at the laste day (at the voyce of God) be raysed vp agayne frõ death to lyfe, euẽ as Christ is rysen vp agayne from death.

The Husbande.

What is it to saye: and lyfe euerlastinge?

The Wyfe.

Joã.iij. v.vi. xvij. i.Joã.v. Rom.ij.

I beleue ãd knowe assuredly throughe the worde of God that after this myserable & transitory lyfe, there is a glorious, helthefull, and euerlastinge lyfe, whiche all they that do beleue and the electe of God shall possesse for euer. Amen.

Here folowe the tene commaũdementes

The Husband.

What shall he do, whiche dothe belene?

The Wyfe.

He

he shall do goode, and leaue vndone that which is euell. Psalm. xxxiv.

The Husbande.

What do you than call good, & what euell?

The Wyfe.

That is good whiche God commaundeth, & that euell whiche he forbyddethe, & that is no where so playnely set out as in the tene commaundementes.

The Husbande.

Whiche are the tene cõmaundemẽtes?

The Wyfe.

Thou shalt haue none other Goddes but me.
Thou shalt not take the name of thy Lord God in vayne.
Thou shalt make holy thy sabbaoth daye.
Thou shalt honoure thy father & mother, that thou mayest lyue longe vpon earthe.
Thou shalt not kyll.
Thou shalt not commytte aduoutrye.
Thou shalt not steale.
Thou shalt not beare no false wytnesse.
Thou shalt not despyse thy neyghbours wyfe.
Thou shalt not despyse thy neyghbours house, his goode nor any thynge that is his. Now these tene commaundementes are comprehended in two.
Thou shalt loue the Lorde thy God, with all thy harte, with all thy soule, and with all thy myght.

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Thou

The se-conde. Thou shalt loue thy neyghboure as thy selfe. For in these two commaundemẽtes standeth the lawe and the Prophetes.

The Husbande.

Whiche call ye straunge Goddes?

The Wyfe.

Psalm. cxiiij. Psalm. cxlv. All those in whome any man putteth his truste, and hopeth through them to be saued, without our lorde God, yea what soeuer they be.

The Husbande.

What is it than to saye: thou shalt haue no straunge Goddes?

Exod. xxij. The Wyfe.

That you shulde beleue onely in one God.

The Husbande.

What is it to beleue in one God?

Deu. vi Marc. xij. Exod. xxiiij. Psalm. liij. lb. lvi. Rom. i. Ex. xxi. The Wyfe.

Thou shalte onely put thy truste and hope onely in God, and loue hym with all thyne harte, feare hym, seke his glory, and alwayes haue hym in remembraunce. If you neade any thynge eyther for your body or soule, ye shall flye vnto hym, call vpon hym, seke helpe and counsayle of hym, for he sayeth: I am the Lorde your God.

The Husbande.

What is that to saye: thou shalt not take the name of thy Lorde God in vayne.

The Wyfe.

That

That you shulde not mysuse the name of your Lord God, neyther to purpose or learne anye thynge, that is not to the honoure, glorye, and prayse of his sayde commaundement name and worde, for sakynge all vngodlye lyuynge, neyther through lyghtenesse, or euell custome cõmonly to swere, nor yet in your prywate causes, but to leade a quyet, good, and honest lyfe, callynge vpõ the name of God in all nede ãd necessitie, acknowledgynge & praysynge hym in aduersyte aswell as in prosperyte. For God shall not holde hym excused that take his name in vayne

Mat. v.
Ge. iiij.
leui. xix.
psal. xvi
Psalm. xxxiij.
i. cor. xv.
leui. xix
Ezec. xx

The Husbande.

What is it to saye: Thou shalt kepe holy the Sabaoth daye?

The Wyfe.

Upon the Sabboth day ye shall do well, and not trouble your selues with bodely labour, but geue your whole dylygence to the studye, readynge and hearynge of Gods worde. And to kepe the Sabboth day ryghtely: is to absteyne frõ synne, lettynge God to reygne and worke in vs, to be obedyent vnto his worde, to serue hym, and to helpe our neyghboure.

mat. xij.
Mar. ij.
esa. xxvi
xlviij.
Colos. ij
Gal. iiij
Heb. iiij

The Husbande.

What is that to saye: Thou shalt honoure thy father and mother, that it may be well with the, & ye lyue longe vpõ earthe?

The Wyfe.

Father & mother are geue me of God,
mat.xv. therfor muste I shewe vnto them all reue
Luc.ij. rence & honoure, folowe them, be subiecte
Eph.vi vnto them, beynge wyllynglye obedyent
Eccl.iij. vnto them, shewynge them loue & frend
de.xxvij shyppe, & doynge thē good, as they haue
Eph.vi. done vnto me, honourynge them, and pro
Colo.iij vydynge for them in their age, and than
shall God defende and kepe my lyfe.

The Husbande.

What is that: Thou shalt not kyll?

The Wyfe.

Mat.v. Thou shalt do no man harme, neyther
Gen.ix be inquysytyue, bearynge hate nor envye
xxxij. in thy mynde, despysynge no man, spea-
Leu.xix kynge euell by no man, neyther kyllynge
anye man wyth counsell nor with deade,
but vse they selfe frendely with all men.

The Husbande.

What is that to saye: Thou shalt not
commytte aduowtrye?

The Wyfe.

Thou shalt not speake no shamefull
Mat.v. or dyshonest vnmanerlye wordes, shew
deu xxiij no lyght token or countenaunce, nor com
tob.iiij. mytte any vnchaste acte, but before all,
Ro.xiij. kepe your selues cleane and chaste in all
thynges.

The Husbande.

What is that to saye: Thou shalt not
steale? The Wyfe.

Ro.xiij. Thou shalte take no thynge from any
man

man that is his, neyther leakynge your owne profytes in your occuppenge, with any false wayghtes, measurs, elles, nor yet wyth anye other thyng wherby your neyghbour myght be hyndred, but euery one to be cõtẽt wyth his owne. For God cã mayntayne euery mã in his degre well ynoughe, though we do not hyndre our neyghbours. The Husbande. Eph.iiij Leu.xix Mat.v. Marc. xriij. i.Cor.v

What is that to say: Thou shalt beare no false wytnesse. The Wyfe.

That is: Thou shalt saye the pure and naked truthe, and not lye one neyghboure to a nother, nor yet before aiudge, nor in any other place. The Husbande. mat.xij. Mar.x. Esa.xxx xxxv.

What is that to say: Thou shalt not desyre thy neyghbours wyfe?

The Wyfe.

Thou shalt haue no vnclenly desyre or lust to thy neyghbours wyfe, or to a nother mãnes wyfe, but to take one of thyne owne, and with her to be contented. mat.v. and.xiiij Mar.vi

The Husbande.

What is that to saye: Thou shalt not desyer they neyghbours house and goodes &c. The Wyfe.

Thou shalt not be couetuouse, but whẽ God geueth a man anye thynge, be thou therwith contented, and not one to envye a nothers prosperyte, but euery one to be contented with his owne. Luc.xij. mat.xix Ro.xiij tim.vi.

The Husbande.

Mape a man throughe his owne power and of hym selfe kepe the commaundementes of God?

The Wyfe.

Joã.xv. Man can do nothynge without Godes helpe. The Husbande.

What shall a man than do?

The Wyfe.

Mat.iij and.vij. and.xii. Luc.iij. vi.xiij. He muste fyrst be made ryghtuouse, ād also a goode tree. For throughe the synne of our fore father Adam, are we all wretched synners, the chyldren of Godes wrathe, and an euell tree, which of our selues are able to do nothynge, but onely to synne agaynste God.

The Husbande.

How shall a man than be made ryghtuouse or good? The Wyfe.

pro.xvij Rom.x. Joã.vij. Rom.iij God maketh onely all men ryghtuouse and good. For whan a man heareth the Gospell of Christ and beleueth it, the same beleue maketh hym good and ryghtuouse. The Husbande.

After what sorte?

The Wyfe.

Gal.iij. rom.iiij. and.viij Tit.iij. Heb.i. Joã.iij. and.iiij, Jesus Christ, the very sonne of God, is onely the man throughe whome we are made good and ryghtuouse, he is oure wysdome, ryghtuousnes, sanctyfyenge, and redempcion, of his fulnesse receyue we all our ryghtuousnes, and as many as put their truste in hym and do stedfa-

stly

stly beleue from the herte, they are good &c. Eph.ij. i.Joã.iij

The Husbande.

What is fayth or beleue?

The Wyfe.

To beleue in God: is to put all his confidence and trust with herte, wytte (and all that he may) in God, depẽdynge sted fastly vpõ his worde, without all maner of doubtynge, settnge all his trust ãd confydence in God. Thus is fayth or beleue nothynge elles but an hope and truste in Goddes promyses. mat.biij Johã.v. rom.iiij. and.x. Gal v. Heb.xi Osee.ij.

The Husbande.

Wherupon standeth our fayth, and wherupon is it grounded?

The Wyfe.

Upon the very worde of God, without the which fayth can not contynue and abyde in neccessyte and trouble. Thus is Jesus Christ the worde of the father, the onelye foundacyon and stonne wherupon our beleue standeth. Heb.xi. Joã.xx mat.xxi. Eph.ij. i.Cor.iij

The Husbande.

Come fayth than alwayes through the hearynge of the worde of God?

The Wyfe.

After the commõ ordynaunce of God, fayth commeth by hearynge, or by the preachyng of the worde: as Paule sayth to the Rom. in the tenth chap: Through the workynge of the grace of God. Rom.iij iiij.b.x. Heb.xi. Math. xxviij. mar.xvi

The Husbande.

After what maner maye a man get the grace of God? The Wyfe.

Mat.vi vij.xxvi mar.xiij i.thes.v

Wyth feruent prayer through our Lorde Jesus Christe: for he sayth hym selfe. What so euer you aske the father in myne name, it shall be graunted and geuen vnto you. The Husbande.

How shall a man praye?

The Wyfe.

Mat.vi and.vij. Joã.iiij. Ro.viij. i.co.xiiij Luc.xxi.

In spirite and veryte. And whan you praye ye shall not make moche bablynge as the heythen do: for the father knoweth wherof you haue neade before you aske hym. Therfor whan you shall praye saye thus.

Our father which art in heauen, Halowed be thy name, Thy Kyngdome come, Thy wyl be done in erth as it is in heauẽ. Gyue vs this daye our dayly bred, And forgyue vs our trespases as we forgeue them that trespase ageynst vs, And leade vs not in to temptacyon, But delyuer vs from euell. For thyne is the Kyngdome, power, and glorye for euer. Amen.

The Husbande.

What do men desyre in this our father or Pater noster?

The Wyfe.

Mat.vi

The Pater noster hath seauen petycyons one after a nother.

The Husbande.

Is this than one of the seauen: Our father

ther whiche arte in heauen?

The Wyfe.

No, it is but a prayfynge and a tytle of God, wherby we acknowlege hym to be almyghty, and alſo that he is our father, and we his derely beloued chyldren. And that he is in heauen, heauenlye, in Joye & honoure, without all kynde of ſorowfulnes, ſadneſſe, or mortalyte: and we vppō earth, erthly, cāpaſſed with all maner of ſorowe, bytterneſſe, myſfortune, troble, & mortalyte. The Huſbande.

Jer.xxxi
ij.cor.vi
Mal.i.
mat.vij.
i.Joā.iij

What do we deſyre in the fyrſt parte, whan we ſaye: Halowed be thy name?

The Wyfe.

We deſyre that the name of god myght not be blaſphemed in vs, throughe falſe lernynge or preachynge, or through our naughty ſynfull lyuynge, but that we myght leade an holye and Chriſten lyfe, laudynge and prayſynge his name in all our actes and deades.

Pſa.viij
xxij.
xxxiij.
Heb.ij.
Job.i.
Heb.xiij
Dani.ij

The Huſbande.

What do we deſyer in the ſeconde parte, whā we ſaye: Thy Kyngedome come?

The Wyfe.

We deſyre God to geue vs hys holye Ghoſt, which myght leade vs out of the Kyngedome of darkeneſſe, and bringe vs in to the Kyngedome of lyght, and to make open to all men his holy worde, and to worke in vs a ryght, ſtedfaſt, and perfyte

Mat.vi
Luc.xj.
i.cor.iiij
Joan.iij
Coloſ.i.

beleue, to rule vs, to dwell with vs, and neuer more to forsake vs.

The Husbande.

What do we desyre, where as we saye: Thyne wyll be done in erthe as it is in heauen?

The Wyfe.

Psalm. cxliij. Joã. vij. Deu. vi Phi. ij. Ro. vij. Psa. ciij

Forasmoche as the flesshe alwayes seaketh his owne, and alwayes taketh parte agaynste God, therfor do we praye that God maye so worke with vs, by his moste gracious goodnes, that we here vpõ erth may do his wyll, euẽ as the Aungelles & Sayntes in heauen, that we be not fownde at the latter daye disobedyẽt chyldrẽ.

The Husbande.

What is that to saye: Geue vs this day our dayly breade?

The Wyfe.

Psalm. xxxvij. and. lv. Luc. xi. Ph. iiij. i. Pet. v. Joã. iiij. and. vi. mat. iiij. deu. viij i. Cor. x.

Herein do we praye: for the increace of a worldely occuppenge, as we ded before for a spyrytuall encreace, for his name ãd kyngdome, so praye we here for all necessarynes concernynge this lyfe, as for a contynuall occuppenge, & for all suche other thynges as we behoue to the mayntenaunce of this our bodyes, further we desyer herin also to be fedde in our soules with his godlye worde. For it is wrytten. That a man lyueth not onelye with breade, but by euerye worde that proceadeth out of the mouthe of God.

The Husbande.

What

What is the fyfte peticion to saye: forgeue vs our tresspalles as we forgeue thē that tresspas agepnst vs?

The Wyfe.

We desyre that God our father wolde forgeue vs all our synnes, tresspalles, & breakinges of his godly commaundementes, (for we are concepued and borne in synne, and alwayes through our synfull leuynge deserue Goddes wrath, (that he will not therfor deale with vs, nor pet enter in to iudgement with vs accordinge to his rightousnes, but for his great mercy sake forgeue vs our synnes, as we willyngly and from the harte forgeue them that hathe tresspalled agepnst vs.

esa. xliij
psal. ciij
Mat. vi
vi. and
xviij.
Luc. xi?
and. xxij
Act. viij.
Joan. i

The Husbande.

What do we desyre in the syxt: whan we saye: And leade vs not in to temptacyon?

The Wyfe.

We desyre God that he geueth the deuell no powre ouer vs, that he leade vs into no maner of tēptacyō, erroure, vnbeleue, or mystrust, neyther to let vs therin to be ouercome and drowned, that he will stāde dayly by vs, and kepe vs that we maye perseuer to the ende in our beleue.

Job. i.
Matth.
xxvi.
Marc.
xiiij.
j. Pet. ij
Jacob. i.
Gal. vi.

The Husbande.

What do we aske in the seuenth petycion, But delyuer vs from euell?

The Wyfe.

Psa.bij Mat.vi and.xv. Joā.xvij Luc.xxij i.Pet.v Jacob.i

We desyre God our father that he wol de delyuer vs from all scathe and myschy tune both bodely and Ghostely: but prin cypally frō our enemye the deuell, which goeth a boute nyght and daye to deuoure vs, which is the fountayne of al mischefe.

The Husbande.

And what is this appendixe and conclusion to say: ffor thyne is the kingdome, power, and glorye for euer?

The Wyfe.

i.Chro. xxix. Psalm. cxlv. i.Pet.iij mat.vij Marc.ij Rom.x. Eph.vi i.tim.vi Ap.xix.

Yt is a breife sōme or conclusyō of the whole prayer. Thyne is the kingdome, is almoche to saye, thou art the Lorde, kinge and Emperoure, and we are thy people vnder thy scepture and power. After that it foloweth. Thyne is the power, that is, thou art stronge and myghtye, and art able to kepe and defende vs, and to geue vnto vs thy children all suche thinges as we desyre of the. Thyne is the glory, is almoche to saye, as thou art onely the Lorde, and vnto the are subiecte both heauen and erthe, therfor vnto the onely belōgeth all honoure and prayse now and euer. So be it.

Of the Lawe and Gospell.

The Husbande.

Now this done: tell me I beseche the: what is the lawe? The Wyfe.

Exo.xx Deu.ix

The lawe is a commaundement which God hath geuen vs, whiche forbyddeth euell,

euell, & cõmaundeth that which is good. Joan.i.
Or elles thus. The law is a godly glasse, Rom.v.
geuẽ to vs synners, that we shulde therin vij.
perceyue our synnes, what maner of pe Gal.iij.
ople we are, & what greate faultes we ha Jacob.i.
ue

The Husbande.

Can the lawe make anye man good?

The wyfe.

As lytle as the glasse cã make him fay Roma.
re that loketh in it, euen so lytle doth the iij.vi
lawe make any mã perfecte or good. For Heb.vij
the law in dede doth demaunde perfeccõ Ro.iiij.
& rpghtuousnes of vs, but it geueth no
mã power to do it.

The Husbande.

Wherfor hath God then geuen vs the
lawe, seynge it maketh no man good nor
perfecte? The Wyfe.

That it shulde declare vnto vs our syn
nes, and curse due for the same, & that we Luc.x.
shuld lerne therin to knowe our selues, & Rom.v.
so to cõfesse that there is nothing good in vij.xi.
vs, but are all farre wyde frõ rpghtuous i.Joã.i.
nes. For yf in case we had bene good befo and.ij.
re, God needed not to haue cõmaũded vs Joel.ij.
to do good. Esa liij

The Husbande.

What doth the knowledge then of
the lawe a vayle vs: maketh it any man
gupte or fre from his synnes?

The Wyfe.

No, but it geueth vs an occasyon to
ronne

Matt.x ronne vnto God, and to call for helpe
xi. of hym. ffor he it is onely that maketh
Mar.b good ād perfecte. The glasse washeth not
Rom.iij pet maketh fayre any mānes face, but ge
and.vi. ueth an occasion to seke for that thynge
i.Co.xb which may make it fayre. After this sorte
Gal.iij doth the law dryue me (through the know
iij.b. ledge of my synnes) to Christe, as vnto
Heb.vij an experte Physycyan and fountayne of
Jacob.i all helthe and ryghtuousnes, he taketh a-
Esa.liij waye my synnes and synnefull deades.
Mat.xi ffor he is made vnto vs of God our wy-
Joan.i. sedome, sanctificacion ād ryghtuousnes.
Rom.iij Thus is the lawe our scoole maister vnto
i.Cori.i Christe. The Husbande.
Ga.ij.iij. Hathe the lawe none other operacion
or office?

The Wyfe.

Yes, it maketh vs a frayed with the eur
Deute. se and deathe, it escheweth euell, ād mayn
xxvij. tayneth vs in a cyuyle ordre, that we do
x.xxviij no man harme and iniury for feare of pu
Matt.b nyshement.
Luc.xvi

The Husbande.

What is then the Gospell?

The Wyfe.

It is the power of God, which saueth
Roma.i as many as beleueth. It doth promyse vs
Matt.i. a mercyfull God, declareth vnto vs for-
ix.xvi. gyuenes of our synnes, & lyfe euerlastyn
Luce.b. ge in our saueour & redemer Jesus christ.
i.Joā.ij. The Husbande.

Dothe

Dothe the Gospell than saue vs.

The Wyfe.

Yea, for yt prompseth vs all Goddes goodes and ryches, ād that Christ is our owne, and that he dyed for our synnes, and is ryse ageyne for our ryghtuousnes. Yf we haue Christ, we haue forgeuenes of our synnes, & lyfe euerlastynge. So be it.

Joan. i.
Joan. iij
timot. ij.
Ro. iiij.
i. Co. xv

The inſtruc=

cyon of the truthe: wherin he teacheth the vnlearned man. The vnlearned man ſpeaketh fyrſte to hym ſelfe, and afterwarde reſorteth to the Truth to be inſtructed.

In this Dialogue we are taught to haue Goddes worde before our eyes: and in all our troble and neade to call vpō Chriſte for helpe.

The vnlearned man.

When I do conſider with my ſelfe (ryght gentle neyghbours) how many greate, learned, wyſe, and connynge men there be in the worlde, vnto whome the knowledge of the truthe is ſo plentuouſly opened, ſo that they knowe at large what is neadfull & neceſſary to theyr ſaluacyō: I cā not otherwyſe thynke but that all ſuche learned men muſte neades haue here vpō earth an heauēly treaſure, & an ouerflowinge fountayne, out of the whiche they may at all tymes featche all ſuche thinges as theyr hartes can deſyre, beynge neadefull and neceſſary to theyr ſoules healthe.

This

This heauenly treasure and ouerflowynge fowntepne (as I haue often tymes harde it preached at Paules crosse) is the olde and newe testamente, wherein God haue lefte so immesurable and great ryches. This olde and newe Testamēt hath God also made open and declared here vpon earth to all sortes of men (as the olde by Moyses and the Prophetes, ād the newe by Christe and his Apostles) whiche came vnto hym not as Pharisees and Ypocryptes, but with thurstye and fyery hartes: as well to the lytle as to the greate, to the lowe as to the hyghe, to the Vnlearned as to the Learned. For with one pryce are we all bought, and the one is so deare vnto hym as the other. &c.

Seynge also that Christe forbade no man the hearinge of his owne voyce and Godly sermondes (how blunte and Vnlearned soeuer they ware) he wyll not nowe forbydde any man the syght or readinge of his moste holy worde.

Upon this am I stomaked and wondre fully encouraged (with all humplite and meakenes) to go vnto the aforesayde treasure and fowntepne, from whence all good men from the begynnynge hathe fe atched the knowledge of God, that is, to the holy scriptures of the olde and newe Testament, and seake therein the truth, who shall teache me what I shall beleue,

what

what I shall do and what I shall leaue vndone, what is Goddes will & his prpuyppall seruyce, with all suche other thinges as it behoueth me to knowe, to the honoure of God, & the profyte of my neyghboure. Therfor do I now vpon my knees praye vnto almyghty God, that he wyll withsaue (through his fatherly goodnes) to open vnto me his Godly truthe, prinyppally now in these sedicious tyme: that I throughe my ignorañce) do not erre frō the waye of my soules healthe.

Now farewell gentle neyghbours, for I will go seake the truth, Lo, ponder he commeth. God spede you moste worthy truthe. I a poore, symple, and vnlearned man, am come vnto you (with all humylite and meakenes) to be taught, āð that you holy truth shulde declare vnto me out of the scriptures myne office & dutye towarde God and my neyghboure.

The Truthe.

Esa.lv. All ye that haue thurste come to the waters.

Johā.v. Searche the scryptures.

Psalm. cxviij. Blessed are they that are vndefyled in the waye, whiche walke in the lawe of the Lorde, blessed are they whiche searche his wytnesses.

Eccle.i. The fountayne of wysedome is the worde of God.

ij.Ti.iij. All scripture inspired of God is profytable

fytable to teache, to impzone, to amẽde, & to instructe in all rightuousnes.

The Unlearned man

Oh God be pzaysed, than maye I also with a fre harte, reade the holy scryptures, foz to feade my poore hongrye soule withall.

The Truthe.

Blessed are they that hongre and thurste after ryghtuousnes, foz they shall be fylled. Matt.5

A man lyue not onely wythe bzeade, but with euery wozde that commeth out of the mouthe of God. deu.viij. mat.iiij.

These wozdes shall be in thy harte, ãd thou shalt bynde thẽ foz a tokẽ before thyne eyes. Deu.vi

The Unlearned man.

Than do I desyze you God almyghty, that it may please you to enlyghten my vnderstandinge with your holy Ghoste, and to helpe me that I go neyther out of your feare, noz yet from your wozdes.

The Truthe.

Thus sayeth the Lozde: Upon whome shall I loke than vpon hym that hath a lowely, poore, and bzoken spirite, and that feare my wozdes. esa.lxvi.

The Unlearned man

O Godly Truthe, whiche halte bene from the begynninge, yea through whome all thinges are created, yea you are God hym selfe, how shall I than poore

vnworthy spnner be so bolde as to come nyghe vnto pou, to demaunde pou of the waye of my saluacyon?

The Truthe.

Luc.xij. And feare not ye lytle flocke, for it is the pleasure of the father to geue vnto you that kyngdome.

Joā.xiiij I am the waye, the truthe, and the lyfe. No man can come to the father but by me.

The Unlearned man.

Are ye the truthe, and the waye, how shall I than go in through you which am bespotted on euery syde with synne and vnrygh tuousnes?

The Truthe

Mat.ix They that be whole haue no neade of the Phisycyan, but the sycke.

Mar.ij. I am not come to call the righ tuouse, but the synners to repentaunce.

The Unlearned man.

Oh how coulde I haue had better lucke than that I with my synfull and bespotted conscyence may be bolde to come vnto God, to alke, and therwith also to obteyne of hym health of my soule? How is it possible that so myghty a God and Lorde, shulde regarde me so lytle an outcaste creature?

The Truthe.

Luc.i. To God is there nothinge impossible.

Mar.ix Yf thou couldeste beleue, all thinges are possible

possible to them that beleue.

The Unlearned man.

Is it than possible that I poore wretched synner maye yet be preserued and not in the ende be caste a waye and dampned? The Truthe.

Why are ye fearefull, o ye of lytle fayth? mat.viij

The sonne of man is not come to destroye soules, but to saue them. Luc.ix.

I am come that they shulde haue lyfe, &c. Joan.x.

I am a good shepherde: and a good shepherde geueth his lyfe for his sheepe.

The Unlearned man.

O moste faythfull shepherde Jesus Christe: whether shall I than go to fynde counforte, and to be vnloaden and discharged of my heauy burdens in my conscience? Tell me I beseche you, of whō shall I aske counsell, or to whome shall I seke? Shewe me some body, vnto whose helpe I maye sauely truste to? The Truthe.

All ye that laboure come to me, ād all they that be loaden with synne, & I shall ease you. Mat.xi

The Unlearned man.

O Jesu Christe God almyghty, are you than he vnto whome I muste come & resorte with my synfull soule & loaden cōscience? May I thā be assured, that you will not forsake me for my manyfolde iniquitees sake?

The Truthe.

Joã.vi. All that my father geueth me, commeth vnto me: and who so commeth vnto me, hym will I not caste out.

This is the will of hym which hath sent me, that who soeuer seeth the sonne and beleueth on him, haue euerlastinge lyfe, and I shall rayse hym vpp at the laste daye.

The vnlearned man.

I beleue well good Lord that it is true, that who so euer seeth the sonne ād beleueth in him, shall haue euerlastinge lyfe: But now do not I see you here in psēce, neyther in your owne parson, how cā I than haue euerlastinge lyfe?

The Truth.

Joã.xx. Blessed be they that haue not seane & yet do beleue.

Joan.v. Verely verely I saye vnto you: he that heareth my worde, and beleueth in hym that hath sente me, hath euerlastinge lyfe, and he shall not come in to condempnacion, but shall passe throughe frō deathe vnto lyfe.

The Unlearned man.

I beleue right well (as you saye) that they that be ryghtuouse, and wythout synne, and so hathe harde or redde your worde, that they in deade throughe theyr beleiue, haue euerlastynge lyfe, and shall not come into cōdempnacyon, but are passed

sed allready from death vnto lyfe: but it is not so with me, for I do daily wyth my synfull lyuynge, transgresse your holy commaundementes, and do not that thynge whiche I am bounde to do.

The truthe.

When you haue done all that you are commaunded to do, than saye: we are vnprofitable seruauntes, we haue not done that we ware bounde to do. Lu. xvij

The Unlearned man.

In a blessed houre came I hyther vnto you holy truth, thus for to be taught of you. ffor I throughe the great multytude of my synnes, coulde not come and attayne to the hope of forgyuenes, and so haue alwayes bene afraied to call vpon you for helpe and socoure.

The Truthe.

Ye erre, bycause ye knowe not the scriptures, nor the power of God. ffor this is a true sayenge, and by all meanes worthy to be receyued, that Jesus Christe came into the worlde to saue synners. mar. xij. i. Tim. i

The Unlearned man.

Yea, but maye I stedfastely beleue it, that for this intent he is come into the worlde?

The Truthe.

Heauen and earthe shall passe, but my wordes shall not passe. Luc. xxi.

The Unlearned man.

Oh good Truthe, with your fauoure and pacience, I am mynded to demaunde many thynges of you, allthough I be vn worthy, yet I truste (according to your accustomed goodnes) that you will not despyse my symplenes, seynge I do it not for any curyousnes, but onely to the intent to knowe the truthe, to the honoure of God, & my soules healthy. May it please you therfor patyently to heare me, and through your testymonyes, to declare vnto me certayne poyntes whiche I shall now demaunde of you.

The Truthe.

Joã. xvi. Therfor am I come into the worlde & borne, that I shulde beare wytnesse to the truthe. He that is of the Truthe heareth my voyce.

The Unlearned man.

Oh herein do ye counforte me synguler ly well: and I hope that you will not take it euell that I after my poore, symple, and ignoraunte fashion, do propownde vnto you so rude questions.

The Truthe.

Matt. v. Blessed are they that are poore in spirite. Haue patyence with your lowlynes or humylyte, for golde and syluer

Eccli. ij. are tryed in fyre, but men in the oven of meakenes.

Mat. xi. Learne of me, for I am lowely and meke in harte,

Ha

Sauer of the Lorde in goodnes, and seke him in symplenes of harte, for he is fownde of them whiche do not tempte hym, and appeareth to them that beleue in hym. Sapie. i

The vnlearned man.

Yet although I be sure that I maye bolde ly come vnto God to desyre helpe and socoure at his hande, yet dare I not come vnto hym a lone without a meane or aduocate, whiche maye fyrste do myne earãde, and commende me to his maiestie, by whome also I maye the rather obteyne fauoure ãd grace in his syght. Who shall I seke for this purpose?

The Truthe.

There is one God and one mediatour betwene God and man, that is Jesus Christe, whiche hath geuen hym selfe a raunsome for all men. i. Tim. ij

Wherfor he is able also euer to saue them, that come vnto God by hym, and lyueth euer to make intercession for vs. Heb. vij

The vnlearned man.

How shall I be sure of this, that he will be an intercessor for me to his heauenlye father? hath he euer promysed any suche thinge in the scripture? I praye you tell me where it is wryten, and what be his wordes.

The Truthe.

Verely verely I saye vnto you, he that Joan. x

entreth not in at the doze in to the ſhep-
pes folde, but commeth vp ſome other
waye, the ſame is a theſe and a murthe-
rer. I am the doze, if anye man entre in vp
me, he ſhall be ſaued, and he ſhall go in ād
out and fynde paſture.

The Unlearned man.

O moſte mercyfull ſauer and redea-
mer Jeſus Chriſte, wyll it pleaſe you thā
to guyde me pooze wzetched ſynner,
that I maye paſſe through you into the
ſheppes folde: And maye it pleaſe you
further moze in the laſte ende of my lyfe
to leade me ſtrongely through your ſelfe
in to euerlaſtinge lyfe.

The Truthe.

Joā. vi. Uerely verely I ſay vnto you: he that
beleueth in me haue euerlaſtinge lyfe.

The Unlearned man.

But Lozde ſhall not my ſynne and ini-
quyte let me to go throughe you?

The Truth.

Eſai. xliiij. I haue put awaye thy iniquitees as the
cloude, and thy ſynnes as thy myſte.

Eſa. xliij. I am he I am he, whiche take awaye
thy iniquitees foz myne owne ſake, & will
nomoze remembze the ſynnes.

Joan. v. Thou arte now made whole, ſynne no
moze.

Watch and praye, that ye fall not in-
Matth. xxvi. to temptaciō. The ſpirite is willynge, but
the fleſhe is weake.

De

The Unlearned man.

What thanke shall I rendre vnto you (O mercyfull Lorde) for these thy greate and incomprehensyble benefyttes.

The Truthe.

Hate euell, and do good, and loue that same goode. Psalm. xxxiiij. i. Pet. iij

The Unlearned man.

Oh what thynge shall I than loue, whan I loue (as you commaunde me) that is good.

The Truthe.

There is no man good but God onely. Thou shalt loue thy Lorde God with all thy harte, with all thy soule, with all thy mynde, and with all thy strengthe: And thy neyghboure as thy selfe. luc. xbiij mar. xij.

The Unlearned man.

Wherby & how shall I come by this greate and exceadynge loue?

The Truthe.

If ye kepe my commaundementes, ye shall contynue in my Loue. Joã. xv.

The Unlearned man.

What are your commaundementes?

The Truthe.

A newe commaundement gene I you, that ye loue together as I loued you. By this shall euery man knowe that you are Joã. xiij

my dyſcypples, yf ye haue loue one to a no ther. The Unlearned man.

Oh good Lorde, this loue do I greatelp lacke, for whan I do exampne and trye my ſelfe, I fynde no man ſo vpghe vnto me as my ſelfe. The Truth.

i. Cori. xiij. Loue ſeaketh not him ſelfe.

The Unlearned man.

Oh, what ſhall I than poore wretched ſynner do, ſeynge I fynde not this loue in me. Now do I ſee none other remedye but to diſpayre. The Truth.

Joã. xx. eſa. xlviij mat. vij. Mar. xi Joã. xiiij Be not faythles, but beleue, feare not, for I haue redeamed you. Aſke & it ſhall be geuen you. What ſoeuer you aſke in my name, and in your prayer, beleue and it ſhall be geuen vnto you.

The Unlearned man.

Shall I be ſo bolde than as to praye vnto God, that he will ſend in to me his holy ſpirite, whiche may kyndle my harte and ſences in his loue?

The Truthe.

Luc. xi. Yf you that be euell can geue vnto your chyldren good gyftes, how moche more ſhall the father in heauē geue the holy Ghoſte to them that praye vnto hym.

Joã. xvi Verely verely I ſay vnto you, yf ye aſke the father any thing in my name, he ſhall geue it you. The Unlearned man.

For what other thynge than ſhulde I pray vnto him than for loue, whiche he ha

the

the so hyghely commaunded to all men?

The Truthe.

Loue is paciēt, curteous, loue enuyeth not, loue dothe not frowardly, is not puffe vp, dealeth not dishonestly, seketh not her owne, is not prouoked vnto angre, thinketh not euell, reioyseth not ouer iniquyte, but reioyseth in the truthe: beareth all thinges, beleaueth all thinges, hopeth all thinges, & suffreth all thinges. i. Cor. xiij.

The Unlearned man.

I perceyue well that the perfeccyon whiche God requyreth of vs, consysteth all together in loue.

The Truthe.

The wholesome and ende of the lawe, is loue out of a pure harte and good conscyence, & out of an vnfayned faythe. For he that loueth another, fulfylleth the lawe. i. Tim. i. rom. xiij

The Unlearned man.

Wherby shall I than declare this loue?

The Truthe.

What so euer you wolde that other men shulde do vnto you, do you the same agayne vnto them. That is the lawe and the Prophetes. Mat vij

Distribute vnto the poore and hongry thy breade, geue lodgynge vnto the harbourlesse, cloth the naked, & hyde not thy face from thyne owne flesshe, that is from your neyghboure or brother. esa. lviij

The Unlearned man.

Shall I declare and shewe this loue

to

to euery man, what shall I than do to my ne enemy whiche hath done me wronge?

The Truthe.

Loue your enemyes, and blesse them
Mat.v. that hate you.

The Unlearned man.

If any man shulde come and kyll my wyfe, my chyldren, and take awaye my goodes, and besydes that shulde wounde me euen to the deathe, muste I forgeue hym also? The Truthe.

Forgeue, and ye shall be forgeuen.
Luc.vi.

The Unlearned man.

Rather than I shulde angre you, I wolde forgeue hym, but I coulde neuer forgeue hym in my harte.

The Truthe.

Euen so shall my heauenly father do
Math. xviij. vnto you also, yf ye forgeue not one another your brothers trespas from the harte.
Mat.v. Be ye perfecte, euen as your heauenly father is perfecte.

The Unlearned man.

If the matter shulde depende vpon our perfeccyon, who shulde thā be saued?

The Truthe.

Unto man it is impossyble, but vnto
Mat.ix God there is nothynge impossyble.

The Unlearned man.

Is there anye man lyuynge this daye, whiche is able truly to boaste hym selfe, that he hath the perfeccyon of loue?

The

The Truthe.

There is no ryghtuouſe man vpon the earthe that doth good, and ſynneth not. Ec.vii.

Euery man hath ſynned, and behoueth the grace of God. Who can ſaye my harte is pure, and I am fre from ſynne. Rom.iii

There is no man ryghtuouſe no not one, there is none that hath vnderſtandynge, nor one that ſeaketh after God. &c. Pro.xx.

The Unlearned man.

What ſhall become of me than with myne imperfeccyon, how ſhall I anſwere for my ſelfe, whan I ſhall come to make myne reakenynge, wherin it ſhall manyfeſtly appeare how ſlendrely I haue kepte the lawe and commaundementes of God?

The Truhe.

That whiche was vnpoſſyble vnto the lawe (for aſmoche as it was weake becauſe of the fleſhe) that performed God, and ſent his ſonne in the ſymylytude of ſynfull fleſhe. Ro.viii.

Be it knowen vnto you therfor brethren, that throughe this man is preached vnto you forgeuenes of ſynnes, and from all the thynges wherby ye myght not be iuſtified in the lawe of Moſes. But who ſoeuer beleueth on this man, is iuſtifyed. Act.xiii

The Unlearned man.

Hath Chriſt then fulfylled the lawe for all the whiche through their imperfeccyon, and of the ſelues are not able to fulfyll it?

The

Gal.iij. The scrypture hathe shutte vp all vnder synne, that the promyse shulde come vp the fayth in Jesus Christ, geuen vnto them that do beleue.

Rom.x. Christe is the ende of the lawe, vnto ryghtuousnes for euerye one that beleuethe.

Ephes.i God hathe put all thynges vnder his feete, and hathe made hym aboue all thynges the heade of the congregacyon, which is his body, & the fulnes of hym that fylleth all in all.

The Unlearned man.

Yf Christe be the fulfyllynge and ende of the lawe, and hathe satysfyed the lawe for me, than wyll I do no more goode workes. The Truthe.

Gal.vi. Erre not, for God wyll not be mocked.

Rom.vi For now that ye are made free from synne, ye are become the seruauntes of ryghtuousnes.

Joan.iij For this purpose appeared the sonne of God, to lowse the workes of the deuel. He that is borne of God doth no synne.

Gala.v But they that are Christes, haue crucyfied their flesshe, with the lustes & desyres.

The Unlearned man.

But to what purpose shall I than do good workes? The Truth.

Thus let your lyght shyne before the

Mat.v people, that they may see your good workes

kes, and prayse your father whiche is in heauen.

I am not come to breake the lawe, but to fulfyll it. The Unlearned man.

May a ryghtuouse man than boaste of his rightuousnes, and ascribe any glorye of his saluacion vnto hym selfe?

The Truthe.

I am the Lorde, and that is myne name, I will not geue my glorye vnto none other. Esa.xlij

He that will boaste hym selfe, let hym boaste of this, that he knoweth me, and that he woteth that I am the Lorde whiche is mercyfull, good, and ryghtuouse, here vpon earthe. I am the Lorde, and there is no saupoure but I. Jere.ix. esa.xliij

The Unlearned man.

He that ascribeth any goodnes vnto hym selfe, or that counteth hym selfe rightuouse, and will throughe his owne myght and strength, and not through the right dore Christ enter in, robbeth he not God of his glory? The Truth.

That is a thefe and a murtherer. Joan.x.

The vnlearned man.

Than the Lorde defende me from all maner of boastynge.

The Truthe

He that boasteth hym selfe, let hym boaste hym selfe of the Lorde. i.Cor.x

Ye shall glory in hys mercyfulnes. ecc.xvij

What

What halte thou that thou halte not
i.cor.iiij receyued? Haue ye receyued it, why do
eccl.xviij pou boaste pour selfes of it thā, as though
i.cor.iiij ye had not receyued it?

The Unlearned man.

Than wyll I geue the glory of my sal
uacyon onely to God.

The Truthe.

Jer.xiij. Geue God pour Lorde the glory.

And let no man esteme more of hym
rom.xij selfe than it behoueth hym.

Act.xij. Upō appoynted daye, Herode put on
the kyngely apparell, and sate downe
vpon the iudgement seate, and made an
oracyon vnto them. As for the people,
they cryed a lowde: This is the voyce of
God, and not of man. And immedyatly
the Angell of the Lorde smote hym, be-
cause he gaue not God the honoure. And
he was eaten vp of the wormes, and ga-
ue vp the ghoste.

The Unlearned man.

The Lorde defende me from suche a pla
ge: Is God than so sore dyspleased with
them that boaste them selfes? Than ought
euery man to take heade vnto them sel-
ues, bothe in their wordes and deades, o
ydle vayne glorye and prayse, and that
they dot not in no wyse set ouermoche by
them selues.

The Truthe.

Luc.xiiij Who so euer exalteth hym selfe, shal
be

be brought lowe. For that whiche is in Lu. xvi
hyghe estymacyon amonge men, is abho
mynable before God.

The Unlearned man.

Whan a man doth any good thinge, what ought he than to thynke in his harte?

The Truthe.

Not vnto vs good Lorde not vnto vs, Psalm.
but vnto thy name be all glory. O Lorde, cxiij.
the ryghtuousnes belongeth vnto the, mar. ij.
And vnto vs belõgeth nothynge but opẽ shame and dyshonoure.

The Unlearned man.

O blessed truth, the Lorde rewarde you for your wholsome and comfortable instructyon. For this thinge ded not I knowe before; but now through your good admonycyõ I am sufficyently instructed in this poynte, that Christ hath fully satisfyed and fulfylled the lawe for vs all, whiche is sufficyent for all our ryghtuousnes. Yet ought we to do good workes to glorify God the father, and to declare our selues thankefull vnto his goodnes, but in no wyse to ascribe lytle or moche vnto our selues, lyke as thoughe god shulde esteme vs for our ryghtuousnes sake, but to ascribe all the honoure and glorye of our sanctificacyon vnto Christe onely.

The Truthe.

Ye haue iudged a ryght, do that and Luc. x

ye shall lyue.

The Unlearned man.

But I pray you tell me further, to what intente is the lawe geuen vs, shall not we by the keppnge of the lawe be made rpghtuouse? What profyte haue we than by the lawe?

The Truthe.

Ro.iiij. The lawe worketh angre.

The Unlearned man.

Worketh it angre, how can it than be so good?

The Truthe.

Ro.vij. The Lawe is holy, rpghtuous & good.

The Unlearned man.

How is that to be vnderstanded, wherin is it holy and good?

The Truthe.

The lawe is good, if it be lawfully vsed. For through the lawe commeth the knowledge of synne. The Lawe is our scoole master to Christe.

1.Ti.i
Ro.iij.
Gal.iij.

The Unlearned man.

I perceyue well that the lawe declareth vnto vs our imperfeccyon, when we feale in our hartes that we can not fulfyl the lawe accordynge to the tenoure of the commaunder, and therfor are we ledde vnto Christe, that we shulde in hym haue that which we lacke in our selues. But where is our boastinge thā become?

The Truthe.

That

What is shutte out. Rom.iij

The Unlearned man.

Through what lawe, through the lawe of workes?

The Truthe.

No, but throughe the lawe of faythe. Rom.iij

The Unlearned man.

What lawe is thā the lawe of faythe?

The Truthe.

That ye do beleue with all your harte: Rom.x
for if a man beleue from the harte he shall be made ryghtuous, and yf a man knowledge with the mouthe he shall be saued.

The Unlearned man.

Whiche is the ryghtuousnes of faythe?

The Truthe.

The ryghtuousnes of God commeth Rom.iij
through the beleue in Christe Jesu, to all and ouer all them that beleueth in hym.
The lawe is geuen by Moyses, but grace & truthe through Jesus Christe. Joan.i.

The Unlearned man.

Are we than made free by the lawe, if we do beleue in Christe?

The Truthe.

Yf ye do walke in the spirite, than are Gala.v
ye not vnder the lawe.

The Unlearned man

Whiche are the frutes of the spirite?

The Truthe.

Loue, iope, peace, longe suffrynge, gētle Gala.v
nes, goodnes, faythfulnes, mekenes, tēpe

raunce

raunce, these are not vnder the lawe.

The Unlearned man.

Oh, how farre am I yet from this gere. For in the steade of these afore rehersed vertues, I fynde nothinge elles in me but synne, hate, bytternes, wrathe, pryde, mystemperaunce, with suche other lyke synnes, as yet (alas hauinge the Lordshippe and ouer hande in me.

The Truthe.

Rom. vi Keape this alwayes in remẽbraunce, that ye are deade vnto synne, & that God lyueth now through our Lorde Jesus Christe. Therfor let not synne raygne in Rom. vi your mortall body. Lyke as you haue geuen ouer your membres to the seruyce of vnclennes, from one wyckednes to an other: euen so now also geue ouer your mẽbres to the seruyce of ryghtuousnes that ye may be holy.

The Unlearned man.

O moste gentle Truth, I beseche you to assiste me by your grace, or elles I am lyke to be a seruaunte vnto synne styll, excepte that you do myghtely throughe your spirite make me fre & so delyuer me.

The Truthe.

Joan. xv If my wordes abyde in you, than are ye my ryght dyscyples, and ye shal know the Truthe, and the Truthe shall make you fre and delyuer you.

The Unlearned man.

Shall

Shall I than be sufficiently delyuered from the curse of the lawe, notwithstandinge the heauy dampnacyon threatened therin to all them that transgresse the cõmaundementes?

The Truthe.

If the sonne maketh you free frõ the curse of the lawe, than are ye rightly made free. Where as the spirite of the Lorde is, there is fredome. Joã.viij. ij.Co.iij

The vnlearned man.

May I than accordynge to my hartes desyre, do all thynges at my will, after the tyme that I am made free from the dãnacyon threatened in the lawe?

The Truth.

Dearely beloued bretheren, ye are called to a lyberte, but take heade that your lybertye be not an occasion vnto the flesshe. I saye vnto you: walke in the spirite, and than shall ye not fulfyll the lustes of the flesshe. Now that ye be made free from synne, ye are seruaũtes of rightuousnes. Gala.v Gala.v Rom.vi

The Unlearned man

What shall I now do beynge a seruaũte of rpghtuousnes?

The Truthe.

Mortyfie therfor your membres whiche are vpon earthe, as whordome, vnclẽnes, vnnaturall lust, euell concupiscẽce, and couetuousnes, whiche is a worshippynge of Idolles: For which thynges Col.iij.

ke the wrathe of God cõmeth vpon the
childrẽ of vnbeleue, in the which thinges
Coll.iij ye walked sometyme, whan ye lyued in
them. But now put all awaye, from you
as wrathe, fearcenes, malicyousnes, cur-
sed speakynge, fylthy wordes out of your
mouthe: and lye not one to another.
Eph.iiij Put of the olde man with all his wor
kes, and do vpon you the newe man.

The Unlearned man.

Now I perceyue ryght well, that an
vpryght christen neade not to put his hã
de in his sleue for colde, and go vp & dow
ne pdiely, but muste shewe forthe the
frutes afore rehersed, wherby it may ap-
pere that he is a good faythfull christen
man. The Truthe.

ij.co.viij Shewe now the proue of your loue, &
of our boastynge of you, and that openly
in the syght of the congregacyons.

The Unlearned man.

Now am I sufficyently instructed
(God be praysed) what I ought to feale
of the lawe, and how I ought to vnder-
stande the fredome, wherby I am deliy-
uered frõ the curse of the lawe through
Christe. Furthermore how that I in no ca
se shall boaste me of any ryghtuousnes,
but to geue all the honour & glory to God
onely, throughe his sonne our Lorde Je-
sus Christ. Item how that I ought for the
vnspeakeable benefyttes whiche I haue

receyued

receyued of God, to declare my selfe thã kefull vnto hym, in my neyghboure for his sake.

Of faythe, and how a man shall vse hym selfe therin.

The Unlearned man.

Now do I desyre of you (moste gentle truthe) to declare vnto me, what ryght fayth is, and how a man shall vse hym selfe therin?

The Truthe.

Wythout fayth it is vnpossible to please God. For who soeuer wyll come vnto God, muste beleue, that God is, and that he is a rewarder of them that seake hym. Hebr. xi

The Unlearned man.

What is fayth?

The Truthe.

Fayth is a sure confidence of thynges which are hoped for, and a certaynte of thinges which are not seane. Hebr. xi

The Unlearned man.

In whome shall I than put my confidence?

The Truthe.

Put thy truste and confidence in the Lorde with all thyne harte, and leane not to thyne owne wysedome, but in all thy doynges thinke vpon hym, and than will he dyrecte thy foote stepps. Prou. iij

They that put theyr cõfydence in him shall vnderstãde the Truthe, & such as be

faythfull wyll agre vnto hym in Loue; for his chosen shall haue gyftes and peace.

The Vnlearned man.

I perceyue very well, that this truste and confidence is a princypall good worke, & that whiche highely pleaseth God.

The Truthe.

The feare of the Lorde is wysedome & nurtoure, he hathe pleasure in fayth, and in louynge mekenes, & he shall fyll the treasures thereof.

The Unlearned man.

Shall all those than that beleueth in God abyde stedfaste in all temptacyon and troble, that may chaunce vnto them here vpon earthe?

The Truthe.

Psalm. cxxiiij. He that putteth his truste in the Lorde, shall not be ouerthrowen, but shall (lyke the hyll of Syon) abyde for euer. There shall no hurte happen vnto hym that feareth God, but whan he is in temptacyon and troble, the Lorde shall delyuer hym.

Eccli. xxxiij.

The Unlearned man.

Oh, that I ware sure that God wolde not forsake me in my troble, than wolde I earnestly truste vnto his goodnes.

The Truthe.

Eccli. ij. Beleue God, and he shall helpe the, and ordre thy waye a ryght, and put thy truste in hym. Who euer cōtynued in his feare & was forsaken? Or whome ded he

euer

euer despyse, that called faythfully vpon hym. For God is gracyous and mercyfull, he forgeueth synnes in the tyme of trouble, & he is a defender of all them that seake hym in truthe.

The Unlearned man.

How shall I seake hym in the truthe?

The Truthe.

Seke the kyngedome of God, and his rpghtuousnes. Mat. vi

The Unlearned man.

Whiche is Goddes rpghtuousnes?

The Truthe.

The rpghtuousnes that is of value before God, is opened, which commeth out of fayth in to fayth. As it is wrpten: The iuste shall lyue by his fayth Ro. i. Abac. ii.

The Unlearned man.

I see well that the rpghtuousnes which is of value before God, commeth of fayth, they thā that wyll set vp their owne rpghtuousnes, muste neades erre, & that shamefully.

The Truthe.

They that knowe not the rpghtuousnes of God, & seke to sett vp their owne rpghtuousnes, they are not subdued to the rpghtuousnes whiche is of value before God. Ro. x.

Israel folowynge the lawe of rpghtuousnes, neuer attayned to the Lawe of rpghtuousnes. Ro. ix.

The Unlearned man.

And why so?

The Truthe.

Psal. xxxiij. Because they sought it not by fayth, but by workes.

The Unlearned man.

And haue you not saide afore, that we ought to do good workes?

The Truthe.

rom. xij. Hate euell, & do good. For it is no good tre that bringe forthe euell frute, nor no euell tre that bringe forthe good frute.

Luc. vi. A good man bringe forthe goodnes out of the good treasure of his harte: And an euell man bringe forth euell out of the euell treasure of his harte.

The Unlearned man.

Who are they than that are of a good tre, and haue a good treasure in their hartes, and are acceptable vnto God?

The Truthe.

Thob. ij They which are no chaungelynges, nor neuer turne their beleue from hym.

The Unlearned man.

Is fayth in Christ than the fyrste and principall foundacyon that we ought before all other thynges to laye in our hartes?

The Truthe.

i. Co. iij Ephe. ij None other foundacyon can any man laye, than that is layed already which is Jesus Christ. For through hym, we bothe haue

aue intraunce in one ſpirite vnto the fa-
er. Now therfor are ye no louger ge-
es and ſtraungers, but cytezens wyth
e ſayntes and of Goddes houſeholde,
uylded vpon the foundacyō of the Apo-
les and Prophetes, where Jeſus Chri-
e is the heade corner ſtonne. Lyke as it
wryten. Beholde I put in ſyon an head
ner ſtōne, electe and precyouſe, and he
at beleueth on hym, ſhall not be con-
unded.

1.Pet.ij.

The Unlearned man.

Now perceyue I very well, that Chri
e is the cauſe and onely foundacyon of
ur ſaluacyon. And although that euery
an muſte haue good workes to beare
yttneſſe & to geue teſtymony of his fay-
he, yet may he not thynke that theſe good
orkes ſhall be counted vnto hym for
ghtuouſnes, but if he dothe beleue that
God wyll be mercyfull vnto hym for
Chriſtes ſake onely, that ſhall be reake-
ed vnto hym for ryghtuouſnes. Is not
his your meanynge, and the whole ſōme
f your doctryne?

The Truthe.

Ye haue anſwered very well, ye are
ot farre from the kyngedome of God.
ffor if ryghtuouſnes ſhulde come by
he lawe, Chriſte dyed in vayne. He that
euyth you the ſpirite ād doth ſhuhe grea
e actes amonge you, dothe he it throughe
the

mar.xij
Gal.ij.
Gal.iij

The Unlearned man.

And why so?

The Truthe.

Because they sought it not by faythe,
Psal. xxxiij. but by workes.

The Unlearned man.

And haue you not saide afore, that we ought to do good workes?

The Truthe.

Hate euell, & do good. For it is no good
rom. xij. tre that bringe forthe euell frute, nor no euell tre that bringe forthe good frute.

Luc. vi. A good man bringe forthe goodnes out of the good treasure of his harte: And an euell man bringe forth euell out of the euell treasure of his harte.

The Unlearned man.

Who are they than that are of a good tre, and haue a good treasure in their hartes, and are acceptable vnto God?

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The Unlearned man.

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The Truthe.

None other foundacyon can any man
i. Co. iij laye than that is layed already which is
Ephe. ij Jesus Christ. For through hym, we bothe haue

haue intraunce in one spirite vnto the fa-
ther. Now therfor are ye no louger ge-
stes and straungers, but cytczens wyth
the sayntes and of Goddes householde,
buylded vpon the foundacyō of the Apo-
stles and Prophetes, where Jesus Chri-
ste is the heade corner stonne. Lyke as it
is wryten. Beholde I put in syon an head i.Pet.ij.
corner stōne, electe and precyouse, and he
that beleueth on hym, shall not be con-
founded.

The Unlearned man.

Now perceyue I very well, that Chri
ste is the cause and onely foundacyon of
our saluacyon. And although that euery
man muste haue good workes to beare
wytnesse & to geue testymony of his fay-
the, yet may he not thynke that these good
workes shall be counted vnto hym for
ryghtuousnes, but if he dothe beleue that
God wyll be mercyfull vnto hym for
Christes sake onely, that shall be reake-
ned vnto hym for ryghtuousnes. Is not
this your meanynge, and the whole sōme
of your doctryne?

The Truthe.

Be haue answered very well, ye are mar.xij
not farre from the kyngedome of God. Gal.ij.
For if ryghtuousnes shulde come by Gal.iij
the lawe, Christe dyed in vayne. He that
geueth you the spirite ād doth csuhe grea
te actes amonge you, dothe he it throughe
the

the deades of the Lawe, or by the preachy
Gen. ge of fayth: Lyke as Abraham bele
xv. ued God, and it was counted vnto hym
for ryghtuousnes. Thus ye knowe, tha
they whiche are of fayth, are Abrahams
children.

The Unlearned man.

You haue declared this matter so pla
nelye vnto me (moste gracyous Truthe
that I muste needes acknowledge it to be
so. Oh if we myght receyue suche a bles
synge, as I haue oft tymes harde, tha
Abraham receyued, how ioyfull shulde
we than be?

The Truthe.

Gal. iij They that be of fayth, are blessed with
faythfull Abraham.

The Unlearned man.

What blessynge haue we wythe fayth
full Abraham?

The Truthe.

Throughe thy seade shall all the nacy
Genes. ons of the worlde be blessed.
xxij.

The Unlearned man.

After what sorte, and throughe whome are we blessed?

The Truthe.

Eph. i. Blessed be God, and the father of our
Lorde Jesus Christe, which hathe blessed
vs with all maner of spiritual blessynge
in heauenly thynges.

Blessed are all they that truste in
Psal. ij hym

The Unlearned man.

But as concernynge my purpose, tell me I beseche you, what thynge muste I chefely beleue to be saued?

The Truthe.

That Jesus Christe is come in to the worlde to saue synners. i. Tim. i

The Unlearned man.

How shall I know, that he wyll also saue me?

The Truthe.

He wyll that all men shulde be saued, and come to the knowlege of the truthe. The Lorde is patyent towarde vs, and wyll not that any mā shulde be loste, but that euery man shulde amende hym selfe. i. tim. ij. i. pet. iij

The vnlearned man.

Yf that be true, I may cōforte my selfe, for I truste then, that Christe wyll not forsake me, because I am a poore wretched synner.

The Truthe.

Be not thou afrayed, but beleue onely in the Lorde thy God. etc. and than shalt thou be sure. Mat. v.

The Unlearned man.

Shall I be sure than, whan that I synne throughe weakenes, that God wyll not dampne me, if I call vnto hym for grace?

The Truthe.

My lytle chyldren, these thynges wryte I vnto you, that ye shulde not synne, i. Joā. ij.

and

and if any man synne, we haue an aduoca
te wyth the father: euen Jesus Christe
which is ryghtwouse: & he it is that obtey
ned grace for our synnes.

Psal. xxxiij. They that haue an eye vnto hym shall be lyghtened, and their faces shall not be a shamed.

Prayse God therfor, and reioyse in his mercy. Let Christe dwell in your hartes by faythe. The Unlearned man.

O moste gracyouse Truthe, myght I haue but one droppe of this ryght fayth in my harte, & so reserue it styll, I shulde be saued. The Truthe.

Matt. xvij. Yf ye had faythe as a graue of mustar de seade, ye may saye vnto this mowntey ne, remoue hence to yonder place, and he shall remoue. The Unlearned man.

So farre as I can coniecture than, an vpryght fayth is very acceptable & pleasaunte in the syght of God.

The Truthe.

The eyes of the Lorde loke rownde aboute all landes, to strenghthen the that
2. Paral. xvi. beleue in hym wythe all their harte.

The Unlearued man.

Oh yf almyghty God, wolde of his fatherly kyndnes, and mercyfull goodnes, caste his eyes vpon me moste myserable synner, and geue me but one sparcle of this fayth, how happy shulde I than be.

The Truthe.

Aske, and ye shall haue. mat. vij

The Unlearned man.

Howe shall I aske it, or after what sorte shall I praye for it? The Truthe.

O Lorde, increase our faythe. Lu. xvij

The Unlearned man.

Shall I alwayes praye, after that sorte. The Truthe.

We muste alwayes praye, and not cease. We alwayes merye, & praye wythout ceasynge. We alwayes thankefull. If ye lacke wysedome, aske it of God (whiche geuethe to all men habundantly, and vpbraydethe them not) and it shall be geuen you. Lu. xviij i. tess. v. Jac. i.

The Unlearned man.

For what thynge can I praye for, more necessary to my soules healthe, thā for a stedfaste & constaunt faythe in the goodnes of God. The Truthe

Faythe shall remayne for euer. eccl. lx.

By grace are ye saued throughe faythe, and that not of your selues. You are the chyldren of God, throughe faythe in Christe Jesu. ephes. ij. Gal. iij.

The Unlearned man.

What greater blessynge, healthe, & ryches maye there chaunce vnto vs? If we than be the chyldrē of God, I hope stedfastly that we shall be his heyres.

The Truthe.

Heyres of God, and coheyres of Christe. Ro. viij Gal. iiij

Therfor are ye no more seruaun-

tes,

Gal.iiij. tes, but sonnes: and the heyres of God
ephe.v. through Christe. Therfor be now the
folowers of God as deately beloued chyl
dren, and walke in loue, lyke as Christe
hathe loued vs.

The Unlearned man.

Oh, holy Truthe, pour cleare decla-
racyōs hathe wrought in my harte an vn-
speakeable Jope and counforte. ffor I
(before this tyme walkynge in darke-
nes) was doubtfull of the true lyght,
and of the lyfe of my soule.

The Truthe.

Joā.viij. I am the lyght of the worlde, he that
folowethe me, walketh not in darkenes,
Joā.xij but shall haue the lyght of lyfe. As lon-
ge as ye haue the lyght, beleue in the
Joā.xi. lyght, that ye maye be the chyldren of
lyght. I am the resurrecyon and lyfe.
Who so euer beleuethe in me shall lyue,
yea although he ware deade. And who
that lyuethe and beleueth in me, shall
not dye for euer, beleue ye that?

The Unlearned man.

I beleue that thou arte Christe the
sonne of the lyuynge, God, whiche arte
come into the worlde.

The Truthe.

Upon this stonne shall I buylde my
churche (that is vpon thy confession)
and the gates of hell shall not preuayle
agaynste hym.

The

The Unlearned man.

O moste mercyfull Lorde, lyke as all they came vnto you to be refreshed whiche ware loaden & ouerwhelmed wyth synne: Euen so do I (moste wretched and myserable synner) fall here downe at the foote of thy bottomelesse mercy, and praye the wyth the woman of Cananee: to geue me but one lytle crome of this vpryght fayth, by the whiche your vnspeable mercy (that your father by goodnes hath rychely shewed vpon me) maye the better take roote in my harte. For now do I sufficyētly vnderstande by your holy worde, that all these (vpon whome you haue shewed so many greate and wonderfull benefytes, for your owne sake) cā not receyue in to their hartes, that they are the chyldrē of god, wythout a stedfaste & earneste fayth.

But now Lorde, seynge I knowe thys ryght well and am sure of it: What thankes shall I rendre vnto you for it? What is the moste acceptable worke that I maye do vnto you?

The Truthe.

This is a worke of God, that ye beleue in him whome the father hathe sent. Joā. vi.

The Unlearned man.

Whan I beleue in Christe, and put my whole truste onely in hym: and beleue furder, that all the lone whiche he shewed

wed in suffrynge of his bytter deathe, was all together done for me and for my profyte, and for the forgyuenes of my synnes: Whan I thus receyue his grace and mercy in my fayth, shall I than be Godds chylde, and Christes brother?

The Truthe.

Joan.i. Unto all them that receyue hym, hath he geuen power to be the chyldren of Joan.iij God, to them that beleue in his name. The father loueth the sonne, and hathe geuen ouer all thynges in his handes. He that beleueth on the sonne hath euerlastynge lyfe: but he that beleue not on the sonne, shall neuer see lyfe, but the wrathe of God abydeth vpon hym.

The Unlearned man.

Than he that dothe not beleue in God, but setteth his harte and truste vpon any other thynge than vpon God, is he not accursed?

The Truthe.

Cursed be the mā that putteth his tru- Jer.xvij ste in any man, and taketh flesche for his arme, and he whose harte departeth from the Lorde.

The Unlearned man.

And of the contrary parte, he is blessed that putteth his truste onely in God, whiche also taketh God for his father, and ascrybeth all goodnes vnto hym: And although that he be here ofte tro-

bled

bled wyth the waters of persecucion, yet remayneth the Lorde faste in hys harte, knowynge assuredly that in the ende he will not forsake hym, for his sonne Jesus Christes sake.

The Truthe.

Blessed is the man that put his truste in the Lorde: and unto whome the Lorde is hys confydence. Jer.xvij

The Unlearned man.

Geue the lorde God his prayse all ye that truste in hym. And I wyll also praye unto hym, that what so euer I do or take in hande, that I maye do it in the feare of his commaundementes, and wyth in a stedfaste fayth.

The Truthe.

In all thy workes put thy truste in God from thy whole harte, for that is the keapynge of the commaundementes. Who so beleueth Godds worde: taketh heede to the commaundementes: and he that puttethe his truste in the Lorde shall wante nothynge. Eccl. xxxij.

Happy are they that put their hoope in the name of the Lorde. Psal. xxxix.

The name of the Lorde is a stronge castell or towre, and the ryghtuouse ronne thyther, and they shall be defended. Psal. xxxix

The Unlearned man.

Shall I than do all thynges, (what so euer they be) in the name of the Lorde?

The Truthe.

Col.iij. What so euer ye do in worde or deade, do all in the name of our Lorde Iesus Christ, geuynge thankes to God the father through hym.

The Unlearned man.

Oh than maye I well prape wyth the two dyscypples in Emaus, sayinge: Lorde abyde by me, and geue me grace and strēgth to cleue onely vnto thy goodnes, that I maye alwayes geue thankes vnto the for thy vnspeakeable loue, which thou haste shewed vnto me through thy bytter death and passion.

The Truthe.

Joan.iij God so loued the worlde, that he gaue his onely sōne, that who so euer beleueth in hym, shulde not perysshe, but haue euer lastynge lyfe. For God sent not his sonne into the worlde to cōdempne the worlde, but that the worlde myght be saued by hym. He that beleueth in hym, shall not be condempned: But he that beleueth not, is cōdempned already: because he beleueth not on the name of the onely sonne of God.

The Unlearned man.

These wordes where as ye saye, who so euer beleuethe on hym shall not perysshe, do counforte me wonderfully moche, and

and holde me vp (euen as it ware by the chynne) that I do not fall in to desperacion: So that I now do stedfastly beleue (not with standynge the greate multytude of my synnes) that the Lorde will not forsake me.

The Truthe.

Beholde, the lambe of God which taketh awaye the synnes of the worlde. Of hym beare all the Prophetes wytnesse, that throughe his name all they that beleue in him, shall receyue the remission of synnes. Joan.i. Actu.x.

The Unlearned man.

Oh what a quyet harte do these promyses make me. Me thinke that I am come now out of hell, into euerlastinge lyfe, suche a peace and quyetnes do I now feale in my conscience.

The Truthe.

Therfor we beynge made ryghtuouse throughe fayth, haue peace with God, throughe our Lorde Jesus Christe. Rom.v.

The Unlearned man.

How can there be any greater rest or peace, than that whiche commeth by the ryghtuouse makinge of Christe.

The Truthe

The rewarde of ryghtuousnes shall be peace, and her frute rest & quyetnes for euer. Esa. xxxij.

The Unlearned man.

O gracyous Truthe, you haue instructe and taught me plentuously what the very ryght and true beleue is, whiche euery good Christen man ought to haue, that is to saye, that we haue receyued all our saluacyon, and forgyuenes of our sinnes onely throughe Jesus Christe our Lord: & that he hath brought vs (through his death) into an euerlastinge heritage, whiche neyther synne, death, the deuell, flesshe, nor the gates of hell, shall be able to steale from vs, yf we stedfastly vnto the ende put our truste in his goodnes.

Of Goddes mercy: & how that we ought alwayes to prayse & blesse his holy name.

The Unlearned man.

To the intent that this beleue (which was spoken of before) maye ware and growe stronger in me: may it please your worthynes to shewe vnto me, how that I maye exercyse this faythe to Gods pleasure?

The Truthe.

Tho. xij Prayse the God of heauen, and confesse hym before all lyuynge people, for he hath shewed his mercy vnto vs. It is good to hyde the kynges secretes, but to shewe & to prayse the workes of God

it

is an honorable thynge.

Prayse the lorde, for he is good, and his mercy endurethe for euer. Psalm. cxvij.

The Unlearned man

Thus I perceyue ryght well, to prayse Goddes mercy, & to speake of it, is a prin cypall worke of fayth: Now for almo- che as the knowledge of the mercy of god dothe more & more increace fayth: Ther for I desyre you (by the wytnesses of your selfe to declare vnto me further of Gods mercy: how manyfolde he hath de- clared it vpon vs, and how greate it is. ffor I do desyre with all my harte & with inwarde thurste of my soule, to knowe it.

The Truthe.

O how greate is the louynge kyndnes of the Lorde, and his mercyfull goodnes vnto suche as turne vnto hym: Eccli. xvij.

The Lorde is of longe sufferaunce and of greate mercy, and of greate good- nes. Nu. xiiij

The Lorde is louynge vnto euery mā, and his mercy is ouer all his workes. Psalm. cxliiij.

The Unlearned man.

Is his mercy aboue all his workes, than it is behoueable, that we alwayes speake of his mercy, and before all thynges to prayse and acknowledge the same.

The Truthe.

i. Ti. v. That is acceptable before God.

Psa. cviij Prayse the Lorde, and call vpon hys name: tell the people what thinges he hathe done.

The Unlearned man.

There be many in the worlde, which saye that we may prayse the mercye of God to moche.

The Truthe.

Eccli. xliij. Magnify the Lorde so moche as ye maye, yet shall ye not can magnyfy hym ynoughe, for his magnyficence is wonderfull. Yf magnify hym with all your powre and laboure ernestly, yet are ye in no wyse able sufficiently to prayse him

Eccli. xxxix. Therfor prayse the Lorde with your whole harte and mouthe, and geue thankes vnto his name.

Eccli xvij. Geue thou thankes in thy lyfe, yea, whyll thou arte lyuynge and whole shalt thou geue thankes, and prayse God and reioyse in his mercy.

The Unlearned man

Than praysed and blessed myght the Lordes name be, for his greate mercy sake.

The Truthe.

Eccli xviij. The mercy that a mã hathe, reachethe to his neyghboure, but the mercy of God is ouer all flesshe.

Eccli xxxv O how kayre a thinge is mercy, in the tyme of anguishe and troble! It is lyke

he a cloude of rayne, that cometh in the tyme of a drouthe.

The Unlearned man.

I beleue ryght well (good Lorde) that whan as you do helpe any man, withe your mercy, whiche is in trouble that it is as acceptable vnto hym, as a pleasaunte rayne in a drye tyme: But what the, how shall a man knowe whether that you will helpe him in his trouble or not?

The Truthe.

If he calleth vnto me, I will heare hym: ffor I am mercyfull. Je. xxxi. esa. lviij

The Unlearned man.

O Lorde, than am I vnhappye, blynde, and without all vnderstandinge (seyng that you of your mere mercye hathe promysed to heare all them that call vpō you) that I haue not alwayes in my neade praied vnto you?

The Truthe.

Thou shalt crye vnto me, and I will heare the. Call vpon me in the tyme of trouble, & I will heare the, that thou shalt thanke me. Jeremi. xxxiij. psa. xlix

The Unlearned man.

What so euer anguishe or trouble happenethe vnto me, (whether it be inwarde or outwarde: inwarde as with the combraunce of my synnes, outwarde as by perell of my body or goodes) I will thruste throughe them all, and put my truste in

God, and call to hym for helpe.

The Truthe.

Psalm. cxlv. The Lorde is nyghe vnto them that call vpon hym in the truthe.

The Unlearned man.

Oh how happye am I moste mysera-ble synner that you so greate a Lorde ād so almyghty a God, shulde withsaue to here me in my greate anguishe & troble.

The Truthe.

Elaie. lxvi. I will counforte you, euen as the fa-ther and mother counforte the chylde, whan any harme chaunseth vnto hym.

Elaie. xlix. Dothe a wyfe forgette the chylde of her wombe, and the sonne whom she ha-the borne, and thoughe she do forgette, yet will I not forget the.

The Unlearned men.

How may a man haue greater cōfor-te in his harte, thā to receyue at the mou the of God suche confortable promyses. O mercyfull Lorde, you haue out of your fatherly goodnes, ād of your owne good will, declared and pynted into my harte, and that full plentuously, how that your fatherly loue, dothe farre exceade the lo-ue that any mother beareth vnto hure chylde. O Lorde stāde by me, that I may euermore put my truste in you, as ye in these wordes haue promysed me.

The Truthe.

They

They that put theyr truste in me, shall inherete the lande, and haue my holy hyll impossession. esa.lvij.

The Unlearned man.

Whan that I in my conscyence throughe the wayghtye consyderacyon of my synnes, am caste downe in to the very bottome of hell, may I than holde vp my heade agayne vnto your mercy, whā you do apere (throughe the multytude of my synnes) to hyde away your face frō me? What shall I than (o Lorde) feale of you?

The Truthe

I haue forsaken you for a lytle season, but with great mercy, wyll I gather you agayne vnto me. I haue for a lytle whyle whan I was angry (as it ware by the space of the twynkelynge of an eye) hydden my face from you, but I will haue mercy vpon you for euer. Esaie. xliij.

The Unlearned man.

Shall I thā in suche a distresse yet truste vnto your mercy? Thā wil I alwayes, set your mercy as a wall ageynste all my dayly enemyes, the deuell, death, synne, and my fleshe:

The Truthe.

The Lorde sleethe, and geuethe lyfe: He leadethe vnto hell, and bringethe out agayne. The Lorde makethe poore, and maketh ryche, he bryngeth i.Reg.ij

geth lowe, and exalteth.

The Unlearned man.

Although than that God sendeth me troble, yet will I pacientlye suffre and abyde it, and haue respecte onelye to his fatherlye wyll, trustinge that all suche troble and mysfortune is to his honoure. Because it is his will, that so it shulde be.

The Truthe.

Jacob.i. Happy is the man that endureth in temptacyon, for whan he is tryed he shall receyue the crowne of lyfe, whiche the Lorde hathe promysed to them that loue him.

The Unlearned man.

Whiche is the crowne of lyfe, vnto the whiche all we shulde truste vnto?

The Truthe.

Rom.vi. The gyfte of God is everlastynge lyfe in Christe Jesu our Lorde.

Collos.i. It pleased the father that in hym shulde dwell all fulnes of the Godheade: and that all by hym shulde be reconsyled vnto hym selfe, whether they be thinges vpon earth or in heauen: that through the bloode on hys crosse, he myght make peace euen through his owne selfe.

The Unlearned man.

O kaythfull and godly truthe, these wordes that ye here haue rehersed vnto me, will I take as a swerde in my hande whan that Sathan myne enemy doth tempt

tempte me: sayenge vnto hym. Thou arte Godes enemye, for thy synnes sake therfor, loke for no grace at his hāde, & thā I will smyte hym wyth this swoorde and saye. Oh ye lyenge Deuell, Jesus Christe is my reconsyler & aduocate before God the father, and he hath delyuered me out of thy power and tyranny, wherfore thy fearfulnes can not hyndre me.

The Truthe.

Eph.vi

Stande therfor faste, and gyrde your loynes aboute wyth the Truthe, hauynge on the breste plate of ryghtuousnes, & shodde vpon your feete wyth the Gospell of peace. Aboue all thynges take holde of the shylde of fayth, wherwyth' ye may quēche the fyery dartes of the wycked. And take the helmet of saluacyon, & the swerde of the spirite, whiche is the woorde of God.

The Unlearned man.

Now am I exceadynge ly counforted, and do hope stedfastly through this swoorde, to ouercome all myne enemyes.

The Truthe.

Psal.xc

Ye shall couer the vnder hys wynges, that thou mayest be safe vnder hys fethers. So that thou shalt not neade to be afrayed of any bugges by nyght, nor for the arowe that flyeth by daye.

The Unlearned man.

Oh

O how shall I thanke, laude, and prayse the mercy of God ynoughe, whiche wyll thus stande by me in all my neade? Blessed be the houre, that I was borne, for that God hathe put it in my mynde, to come vnto you moste louynge truthe, that you shulde thus teache me to knowe the mercy of God.

The Truthe.

Psal. xcix. Prayse hys name: for the Lorde is gracyous, and his mercy is euerlastynge, and his Truthe endureth from generacyon to generacyon.

Psal. cxlvi The Lorde delyghteth in them that feare hym, and put their truste in his mercy. The Lorde shall not forsake his people, for his names sake. God shall neuer leaue his mercy.

The Unlearned man.

God be praysed: for throughe these godlye promyses, my harte is sore kyndeled in loue, and hathe a stedfaste hope, that he wyl earnestly defende me: because that he hath made so earneste a promyse.

The Truthe.

Jos. xxiij. Psal. cxlviij We shall vnderstande, that not one worde shall faple, in all thynges that God promysed to do. The Lorde is faythfull in all his wordes, and holy in all his workes.

deu. vij. Thou shalt vnderstande now therfor, that the Lorde thy God, is a mygh ty and true

true God, whiche keapeth conenaunte and mercy wyth them that loue hym.

The Unlearned man.

The Lorde God muste neades be a faythefull and true God, because he hathe geuen vnto vs vnfaythfull synners, suche stronge promyses of his vnspeakeable mercy.

The Truthe.

He is kynde vnto the vnthankeful and euell, be therfor mercyfull, as your father is also mercyfull. Luc.vi.

The Unlearned man.

Lorde stande by me through thy holy spirite, that I maye alwayes shewe this mercy vnto my neyghboure, by the whiche it maye appeare, that I am not your chylde in vayne, you beynge a father of all mercy.

The Truthe.

I wyll haue mercy, and no sacrifice. Oſe.vi
They that folowe ryghteousnes and mercy, shall lyue, and shall fynde ryghteousnes and honoure. pro.xxi

The Unlearned man.

O mercyfull Truth, ye haue informed me very dylygently, how that I shulde put my truste in the onely mercy of God: and how that I shulde alwayes laude and blesse his holy name, and aboue all thynges prayse his goodnes.

How

trine, and to eschewe all maner of vproure and sedycyon: And how that noman ought to slaundre a nother, nor yet lyghtely one to iudge a nother.

The Unlearned man.

Now will it please you further to instructe and learne me, how I shall ordre and rule my selfe in these daungerous tymes (in the whiche so many sondry e and pernicious opynyons are set forthe and taught) that I do no not erre nor go astraye from the sheppes folde, whiche is the communion of Sayntes or the ryght faythfull and Christē churche.

The Truthe.

ij.tim.iij. Contynue in the thynges whiche thou haste learned, and whiche also was committed vnto the, for thou knoweste of whome thou haste learned them.

The Unlearned man.

Is it your meanynge, that I shulde cōtynue in those thynges whiche you heretofore haue taught me?

The Truthe.

Joā.xv. Yf ye contynue in me, and my wordes abyde ykewyse in you, ye shall aske what ye wyll, and it shall be done vnto you.

The Unlearned man.

But yf it shulde chaunce that any good learnynge ware taught any where, whiche

whiche ware not contrary to your wor-
de, may I not then depende vpon it, and
beleue it, euen as thoughe it ware your
holy worde?

The Truthe.

Proue all thinges, and kepe that which i. Tes. v
is good. Abstayne from all suspicyous
thinges.

Proue the spirites whether they be of i. Jo. iiij
God or not: For there are many false pro
phetes gone abrode in the worlde, and be-
leue not all spirites.

The Unlearned man.

Whereby shall I knowe whether the
spirites be of God or not?

The Truthe.

Hereby shall ye knowe the spirite of i. Jo. iiij.
God. Euery spirite which confesseth not
that Jesus Christe is come in the flesshe,
is not of God. And this is that spirite of
Antichriste, of whome ye haue harde,
how that he shall come, and euen now al-
ready is he in the worlde.

The Unlearned man.

I perceyue very well: that all they
that do not confesse and preache Christe,
are false teachers.

The Truthe.

Beware of false Prophetes, whiche mat. vij
come vnto you in sheppes clothinge, but
inwardly they are raueninge wolues. Ye
shall knowe them by their frutes.

The Unlearned man.

Who are they?

The Truthe.

Roma.i Whiche witholde the Truthe of God in vnrighteousnes, and turne it into a lye.

The Unlearned man.

Oh Lorde, I beseche the declare vnto me the frutes and workes of these men, that I knowynge their conuersacyon, deceyte, & false learnynge, may eschewe thē.

The Truthe.

ij.Ti.iij Thou shalt knowe, that in the latter dayes shall come perelous tymes: For there shall be men whiche shall loue them selues, couetuouse, boasters, proude cursed speakers, disobedyēt to their elders, vnthankefull, vngostely, vnkynde, truce breakers, false accusers, ryotuouse, fearce, despysers of them whiche are good, traytours, heady, hyghe mynded, ready vpō voluptuousnes more than the louers of God, hauynge a shyne of Godly ouynge, but denyenge the power thereof. And suche a voyde. These are they whiche renne from house to house, and bringe into bondage women loaden wythe synne: whiche (women) are ledde wythe dyuerse lustes, euer learnynge, and neuer comynge to the knowledge of the Truthe.

The Unlearned man.

If there be suche a generacyō of people

ple in the worlde (whiche respite you mo
re blessed Truthe) they maye curse the
tyme that euer they ware borne. And it
behoueth all suche as feare God, to loke
wysely vnto them selues, what maner of
doctryne and learnynge they receyue, le-
aste they be decey ued. The Truthe.

Beware leaste any man decey ue you Coll.ij.
throughe philosophy and deceptefull va-
nyte after the tradycyons and ordynaun
ces of men, and not after Christe. There Matth.
shall arise many false Christes, and fal- xxiiij
se Prophetes, and shall do greate tokens
and wonders, in so muche, that if it ware
possible, the very electe shulde be brought
into errour. Beholde I haue tolde you
before. Wherfor if they shall saye vnto
you; beholde, he is in the wyldernes, go
not ye forthe: beholde he is in the cham-
bre, beleue it not.

The Unlearned man.

Than a man can not do wyselyer, thā
to kepe hym stedfastly to the holy worde
of God: whereby he may eschewe all by
rours, errours, sectes, and mennes tradi
cyons. The Truthe.

Let the worde of God dwell in you plē- Col.iij.
tuously in all wysedome. Teache and ex-
horte your selues with psalmes & ymnes
and spirituall songes, whiche haue fauou
re with them, syngynge in your hartes to
the Lorde. The Unlearned man.

That wyll I (throughe Goddes grace) do, and wyll auoyd all ydle questiōs, and disputacions, and abyde onely (with a lowe and meake harte (in the holy Gopell of our sauyour Jesus Christe.

The Truthe.

ij.Ti.ij. As for folyshe questions, and suche as teache not: put thē frō the. For thou knoweste that they do but ingēdre stryfe

i.tim iiij As for vngostely and olde wyues fables, caste them awaye, and exercyse thy selfe vnto Godlynesse.

The Unlearned man.

I will (o moste gracyouse Truthe, accordinge to your good counsell) avoyd (euen as venome or poyson to my soule) all suche doctryne and learnynge as may withdrawe me from your Godly exhortacyons, and kepe me to the only worde of God, and therwythe holde my selfe contented.

The Truthe.

ij.tim.ij As for folyshe questions and suche as teache not, put them from the: for thou knoweste that they do but gendre stryfe.

i.ti.iiij. And put awaye from the all vnghostely and olde wyues fables.

The Unlearned man.

I will now therfor by the helpe of god, let passe all suche curyous disputacyons, & cleue onely to your good admonicyōs.

The Truthe.

Take

Take this learnynge of God into your hartes, and be not carped with diuerse & straunge learnynges. Heb. xiij

The Unlearned man.

O Lorde, it standeth vs now in hande (and specyally in these dayes) to loke well aboute vs. For there are so many letters forthe, of straunge opynyons & decepuable doctrynes now in the worlde, that suche a poore symple man as I am cã scantly knowe, what he shall do, & what he shall leaue vndone. And furdre, euery one of them prayseth his owne opynyon, and estemethe his learnynge, lyuynge, and statutes to be beste. One beleueth thus, a nother so, that there is now almoste so many beleues, as there is people in the worlde.

The Truthe.

Ye shall not turne a syde to the ryght hande nor to the lefte: but walke in all the wayes whiche the Lorde your God hathe commaunded you, that ye may lyue, and that it maye go well with you. Deu. 5

The Unlearned man

Oh, if all preachers (not declynynge to the ryght hand nor to the lefte) wolde go and treade throughe the waye that is commaunded them: there shulde be moche lesse errour and blyndnes amonge the people. But I am nowe (God be prayse) herin sufficyẽtly instructed, & do pur-

pose onely to keape all suche thinges as pou haue commaunded me: and to abyde stedfastly by that holy Gospell whiche I haue receyued of pou.

The Truthe.

Gala.i. If we our selues, or an Angell from heauen preache vnto pou any other Gospell, than that whiche we haue preached vnto pou, the same be accursed.

The Unlearned man.

Than is it a terrible thynge to preache ought, but the very wholsome learnynge of the Gospell, or for ayne man to intermedle hym selfe further than is commaunded hym?

The Truthe.

1.Ti.iij. If there be ayne man that teachethe any other doctryne, than the wholsome learnynge of our saupour Jesus Christ, he is pufte vp, haupnge no vnderstandinge, but is full of stryfe, questions, and cõtencyous wordes, out of the which commeth, envye, cursynge, euell suspicyon, ãd vproure amonge the people.

The Unlearned man.

God defende vs from all suche teachers, and graunte vs ones faythfull mynysters of his holy worde: whiche will neyther take from nor yet adde vnto his wordes: whiche in dede are worthye of all honoure?

The Truthe.

The

The elders that rule well, are worthy of double honoure: moste specyally they that laboure in the worde and in teachinge. 1.Ti.v.

We beseke you brethern, that ye know them which laboure amonge you, and haue the ouersyght of you in the Lorde, and geue you exhortacyon, that ye haue them the more in loue for theyr workes sake, and be at peace wyth them. 1.tes.v.

The Unlearned man.

Yf prestes do leade an abhominable lyfe, maye not men charytably rebuke thē, and so iudge thē after theyr frutes?

The Truthe.

Who arte thou that iudgest a nother mannes seruaunte? Ye standeth or falleth vnto his Lorde: Yea he maye well stande, for God is able to make hym stande. Iudge not, that ye be not iudged. But iudge this rather, that no man put a stomblynge blocke or an occasyon to fall in his brothers waye. Backbyte not one a nother deare brethern. He that backbyteth his brother, ād he that iudgeth his brother, backbyteth and iudgeth the lawe. Ther for heape your selues from murmurynge, whiche profyteth nothinge at all, ād spare your tonges frō backbytinge. For an vnprofytable worde shal not passe in vayne. And the mouthe that speaketh lyes sleeth the soule. Ro.xiiij. mat.vij. Jac.iiij. Sapiē.i

The Unlearned man.

The Unlearned man.

Than I percepue ryght well, that no man ought to speake euell of an other, neyther yet throughe hate or bytternes of the harte, one to iudge a nother.

The Truthe.

i.cori.v. They that be without the Christen cõgregacyon, shall God iudge. Do that euell awaye from you.

Gal.vij Euery man shall beare his owne burthẽ Praye one for an other, that ye maye be saued. Jaco.v.

The Unlearned man.

Than will I kepe my selfe peaceably (with all my harte) towarde all men, and commytte vnto God all iudgement and the reuẽgynge of all wronges, euẽ at his owne moste gracyous pleasure.

The Truthe.

i.Cori.i I exhorte you dearely beloued brethern e, throughe the name of our lorde Jesus Christe, that ye be all of one mynde, and let there be no discencyon amonge you, but that ye be perfecte in one meanynge.

Ro.xij. Be not wyse in your owne opinions, recompence vnto no man euell for euell, prouyde honestly a forehande towarde euery man. Yf it be possible (as moche as in you is) haue peace with all mẽ. Derely beloued, auenge not your selues, but geue rowme vnto the wrathe of God. For it is wryten. Uengeaunce is myne, and I will rewarde, sayeth the Lorde. Ther-

Deut. xxxij.

for

for if thyne enemy hunger, feade hym, if he thurste, geue hym drynke. For in so doynge thou shalt heape coles of fyre vpō his heade. Be not ouercome wyth euell, but ouercome thou euell wyth good.

The Unlearned man.

God be thanked, I haue harde now so moche of you holy Truthe, that I wyll not from hencefoorth of hate and enbye, blame or speake euell by anye man: But if I see anye man erre or go a strape out of the ryght waye, I wyll (wyth all my harte) praye vnto the Lorde for hym.

Thy Truthe.

Walke as it becommethe your callyn- Eph.iiij
ge wher in ye are called, wyth all humblenes of mynde, & meakenes, and longe suffrynge, forbearynge one a nother in loue, and be dylygent to kepe the vnyte of the spirite, throughe the bande of peace.

The Unlearned man.

O moste Gracyous Truthe, now do I well perceyue that all is not golde that shynethe. For although there be many men that boaste them selues of greate knowledge, yet are they but false Prophetes, and do all that they maye agaynste their neyghbours and brethren. I am now (by you moste holy Truthe) very well instructed how to auoyde false doctryne, and how to kepe vnite & peace wyth my brethren.

Of our dutyes towarde Kynges and Prynces: and how that we ought to honoure and obeye them. etc.

The Unlearned man.

Wyll it please you further to informe me, how that I shall vse my selfe towardes the hyghe powers, as to Kynges and Prynces, and vnto all other put in office by them. For truly as I thynke, it is a very necessary thynge (and specially now in these dayes) to be beaten into the heades of all men. For there be many of the poore, symple, and ignoraunte laye fee, which knoweth no parte of their dutyes in this behalfe.

The Truthe.

ro. xiij. Geue to euery man therfor his dutye: tribute, to whome tribute belōgethe: custome, to whome custome is due: honoure, to whome honoure belongethe.

The Unlearned man.

If Prynces be tyrauntes, euell lyuers, full of warres, pollers and shearers of their subiectes, shall men be thā obedyent vnto them? The Truthe.

exo. xxij We shall not speake euell by the Prynce of your people.

i. Pet. ij Be seruauntes obeye your Lordes wyth all feare: not onely if they be good & curteous, but also thoughe they be frowarde. The Unlearned man.

Wulke

Muste a mā be obedyent vnto thē all? What knowe we, if they be all ordeyned of God or not?

The Truthe.

There is no power but of God. The powers that be are ordeyned of God. Ro. xiij.

The Unlearned man.

Yf it be so, thā muste all mē be obedyēt vnto thē by the cōmaundement of God, vnder peyne of dāpnacyon. And they do very euell (now adayes) that wyth greate rebellyon wythstande & aryse agaynste the heythen Prynces. The Truthe.

Who soeuer resysteth the power, resysteth the ordynaūce of God. And they that resyste, shall receyue vnto them selues dampnacyon. Ro. xiij.

Do not resyste the face of the myghty, that ye laboure not agaynste the streame. eccl. iiij

The Unlearned man.

It is hereby easy to perceyue that these ordynaunces of the magistrates muste needes be of God, to mayntayne and and kepe the commonaltye in peace. For there is no man that shulde eyther haue lyfe or goodes, if our Lorde God had not lefte behynde hym suche holy and precyous ordynauuces. Yea more than that, shulde he not myghtely mayntayne them, I thynke surely that it shulde of tē tymes be wrōge wyth vs all. Oh if all men of my state and condycyon vnderstoode

vnderstoode this a ryght, as pon haue here taught me, I beleue that they wolde prepare them selues more wyllyngly to obeye their Prynces than they now do. For he that dothe well, and is peaceable, to hym ought not the hygher powers to mynyster correccyon, but fauoure.

The Truthe.

Ro.xiij. The powers are not to be feared of them that do well, but of thē that do euell.

The Unlearned man.

Oh that all men wolde receyue this in to their hartes. I thynke (moste gracous Truthe) that your meanynge is, that euery man shulde kepe hym selfe wyth all vnite, vndre this ordynaunce.

The Truthe.

Ro.xiij. Let euery man submytte hym selfe to the hygher powers.

The Unlearned man.

Where by shall I declare this obedyence? Shall I do, and geue all thynges that they demaunde of me?

The Truthe.

Geue to the Emperoure that belongeth to the Emperoure, and to God that belongeth to God.

The Unlearned man.

What belongeth to God, and what to the Emperoure?

The Truthe.

i.pet.ij. Feare God, and honoure the Kynge.

The

I percepue rpght well, that vnder this ſhorte ſentence is hydden greate wytte and vnderſtandynge. Declare vnto me prap you in fewe wordes, how I ſhal vnderſtande that ſentence: Feare God & honoure the Kynge. The Truthe.

Submytte your ſelues vnto all maner of ordynaunces of men for the Lordes ſake: whether it be vnto the Kynge as vnto the chefe heade: or vnto the rulers as vnto them that be ſent of hym, for the puniſhement of euell doers, but for the prayſe of them that do well. For ſo is it the wyll of God, that pe wythe well doynge, ſhulde ſtoppe the mouthes of the foliſhe and ignoraunte men. As they that are fre, and not as hauynge the libertye for a cloke of wyckednes, but euen as the ſeruauntes of God. i.pet.ij.

The Unlearned man.

This is an wholſome and profytable learnynge, for all ſuche ſymple and vnlearned men as I am, eſpecyally now in this daungerouſe worlde. And it ware very neceſſary, that all men in the ſteade of harneſſe, gonnes, & ſwordes (whiche they vſe often tymes agaynſte their Princes) that they toke vpon them the ſcryptures for their weapons, whiche ſhulde not be to the deſtruccyon of their naturall Prynces, but to the mayntenynge and defen

dynge

dynge of them. Seynge therfor that God hathe geuen me vnderstandynge of this article, I will admonyshe all men after my power to kepe the common peace, and to be obedyent vnto the hygher powers.

The Truthe.

Tit. iij. Warne them that they submytte them selues vnto Prynces, and vnto the hygher authoryte, to obeye the officers, to be ready vnto all good workes, that they speake euell of no man, that they be no stryuers, but softe, shewinge meknes vnto all men.

The Unlearned man.

That will I from henceforthe dylygently do. But fyrste I praye you teache me with what wordes I maye beste, admonyshe & exhorte my brethern, to obeye the hygher powers. And lykewyse all other that are put in hyghe auctorite & office by them?

The Truthe.

Roma. xiij. If thou wylte be without feare of the power, do well than, and thou shalt haue prayse of the same: for he is the mynystre of God for thy wealthe. But yf thou do euell than feare, for he beareth not the swerde for nought. For he is the mynistre of God, a taker of vengeaunce, to punyshe hym that dothe euell.

The

The Truthe.

This thynge wyll I faythfully declare vnto my neyghbours, & alwayes counsell them to kepe peace. & or so farre as I can perceyue by you, they whiche haue not these thynges are not of God.

The Truthe.

Blessed are the peace makers, for they shall be called the chylderne of God. mat. 5.

The Unlearned man.

Oh than is it necessary in all places to mayntayne peace, if we wyll be the chylderne of God?

The Truthe.

Seake peace of the cyte wherin I brought you to inhabite, and praye vnto the Lorde for it, for the cytees peace, shall be your peace. ier. xxix

The Unlearned man.

They that seake not for this peace, let them loke for a plage, & an vtter destruccyon at Goddes hande.

The Truthe.

Euery kyngdome deuyded wythin it selfe, shall be desolate: and euery cytie or house deuyded wythin it selfe, can not contynue. mat. xij.

The Unlearned man.

Oh, than maye we well praye that olde prayer: Lorde geue vs peace in our dayes.

The Truthe.

haue

Haue peace one wyth a nother, & the
ij. Cor. xiij. God of loue and peace shall be wythe
Psal. xxxiij. you. Turne from euell and do good: seake for peace, and folowe it.

The Unlearned man.

If euery man coulde fulfyll these thynges, than shulde we haue a golden worlde, If the people ware as well geuē to peace, as they are to strife and warfaunce (God a mende it) it shulde saue many a mannes lyfe in the worlde. But yet wyll I after my power (now that I haue goten a sure and certeyne knowlege in this poynte) exhorte all men one to loue another, and to honoure & obeye their Kynges and Prynces.

The Truthe.

Joā. xiij If ye knowe these thynges, blessed are ye if ye do them.

The Unlearned man.

O Lorde, throughe your Godly ayde and helpe, I wyll do all that I can possyble. You haue plentuously instructe me throughe your wholsome wytnesses, how that I ought to be obedyent: prynciparlye vnto my Lorde God, and thē to Kynges and Prynces put in hyghe authority bp hym. etc.

Of persecucyon: and how euery man ought to suffre, and to beare his crosse.

The Unlearned man.

The

Now do I desyre you (ryght gentle Truthe) to wythsaue to learne me, how I shall beare and take all aduersyte, trouble, and myshortune, and how to vse my selfe therin.

The Truthe.

My sonne goynge to be the seruaunte of God, contynue in ryghtuousnes & in feare. And prepare thy selfe to temptacyon. Eccl.ij.

He that wyll folowe me, muste forsake hym selfe, and take vp his crosse and folowe me. Luc.ix.

The Unlearned man.

O Lorde ye haue hytherto fedde me wythe counfortable wordes, I had not thought that there shulde any crosse haue folowed.

The Truthe.

Verely verely I sape vnto you, excepte the wheate corne fall into the ground, and dye, it bydethe a lone: But if it dye, it bryngethe forth mochе frute. Joā.xij.

The Unlearned man.

How shall I vnderstande that?

The Truthe.

He that loueth his lyfe, shall loose it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe euerlastynge. Joā.xij.

The Unlearned man.

I had thought (o moste mercyfull Lorde) that a man myght haue folowed you

here in the worlde in reste, wythout all maner of persecucyon.

The Truthe.

Joã.xij. He that wyll serue me, let hym folowe me. The Unlearned man.

After what sorte shall I folowe you Lorde, and how shall I serue you?

The Truthe.

1.Pet.ij. Abstayne frõ the fleshly lustes, whiche fyght agaynste the soule, and leade an honeste conuersacyon a monge the heythen, that they whiche backbyte you as euell doers, maye see your good workes, and prayse God in the daye of vysitacyon. The Unlearned man.

O Lorde, is that the acceptable seruyce whiche God requyreth of vs, to abstayne from carnall lustes, than wyll he not be contented onely wyth fayre wordes. Yf I shulde exercyse my selfe herin accordyng to my dutye, I shulde euery daye beare an heauy crosse.

The Truthe.

Gala.v I saye walke in the spirite, and so shall ye not fulfyll the lustes of the flesshe.

The Unlearned man.

O mercyfull Lorde, I desyre you from the bottome of my harte, to stande by me wyth your spirituall ayde and helpe, that I do not fall vnder the crosse, and so perysshe, through the heauynes and greate wayght of my burthen.

The

The Truthe.

Wythout me ye can do nothynge. Call vnto me in the daye of tribulacyon, and I wyll delyuer you out of it, and ye shall thanke me. Joā. xv. Psalm. xlix.

The Unlearned man.

Tell me I praye you, shall he that wyll please God, alwayes be loadē here vpon earthe wyth the crosse?

The Truthe.

The lyfe of a man is a warrefare here vpon earthe. Job. vii. Luc. xiiii

Who so euer beareth not his crosse, and followeth me, can not be my dyscyple.

The Unlearned man.

Oh Lorde, shall I also followe you, thā muste I suffre moche sorowe and payne.

The Truthe.

The dyscyple is not aboue his master: In the worlde shall ye haue trouble, but be of good counforte, I haue ouercome the worlde. Mat. x. Joā. xvi

The Unlearned man.

Shall I than be contented, and take all trouble paciently at the hāde of God? oh if I had Christe to ayde and socoure me, throughe whose helpe I myght perseuer and contynue in my trouble, than ware I safe.

The Truthe.

The Lorde is good and frendely, and maketh strōge in the tyme of trouble, and he knoweth all thē that put their truste in hym. Psa. cii

The Truthe.

Shall I than somtyme here in the worl
de suffre wrõnges, and be hated of euell
people? Than wyll I sette the foote step-
pes of Christe before me, & thynke, that
if I wyll be a membre of hym, I muste suf
fre payne also wyth hym.

The Truthe.

Joã.xv. If the worlde hate you, knowe that
they haue hated me before you.

The Unlearned man.

I here very well (dearely beloued
Truthe) a man that wyll from the harte
take in hãde to be the seruaunte of God,
muste prepare hym selfe to suffre.

The Truthe.

i.Pet.i. Therin muste you reioyse, thoughe it
be but for a lyttle season, for it is nedefull
that you be proued wyth manyfolde tem
ptacions, that your faythe beynge ones
proued, myght be fownde moche more
precyous, than any corruptible golde.

The Unlearned man.

O gracyous Truthe, I had rather (if
it ware possyble) to serue God wyth re-
ste and quyetnes, than wyth suffrynge
and trouble.

The Truthe.

mat.xvi Ye sauer not those thynges that be
Pro.iij. Godly. My sonne despyse not the cha-
stesynge of the Lorde, and leaue not of
whan ye are chastened. For who so euer
God louethe, hym wyll he chastyce.

The

ſkyce.

The Unlearned man.

I thanke you deare Truthe for theſe Godly leſſons, I ſhall do therafter, God geuynge me his grace. And I hope that my heuenly father wyl not forſake me, nor yet leaue me, in any troble.

The Truthe.

The Lorde is nyghe vnto thē that are troubled in harte, & wyll helpe ſuche as are of an humble ſpirite. Pſal. xxxiiij.

The ryghtuouſe maye well ſuffre, but the Lorde delyuereth them out of all. He kepethe them, that their bones are not broken. Pſal. xxxiiij.

The Lorde is an helper and a defender of the poore in the tyme of their neade.

Wyl ye therfore eſteme it for an exceadynge ioye, whan ye fall in to temptacyon, for aſmoche as ye knowe how that the tryynge of your fayth brynge the pacyence. Joc. i.

The Unlearned man.

Than in all my ſuffrynges wyll I put all myne hope & truſt in God, and thynke that all ſuche troble is ſent vnto me by hym, and that he wyll at his fatherly pleaſure delyuer me out of them.

The Truthe.

Are there not two ſparowes ſolde for a farthynge: yet dothe there not one lyght vpō the grownde wythout your father. mat. x.

Yea, and the heares of your heade are tol
de, therfor feare not, for ye are better thā
many sparowes.

The Unlearned man.

O Godly Truthe, this is a comforta
ble sayenge, for all suche as are troubled
in harte; that they know that God, whi-
che is our father, hath his eyes vpon the
lytle sparowes, moche more wyll he ca-
ste his eyes of mercy vpon vs whiche fea
re hym, and wyll also daily sorowe and
care for vs.

The Truthe.

1. Pet. v. Submytte your selues therfor vnder
the myghty hande of God, that he may
exalte you whan the tyme is come. Caste
all your care vpon hym, for he careth for
Sap. vi. you. He hath made bothe small and grea-
te, and careth for all a lyke.

Psalm. xxvi. The helpe of the ryght vouse cōmeth
of the Lorde, he is their strengthe in the
tyme of trouble.

The Unlearned man.

Than wyll I in all my sadnes, haste
me vnto Christe, & prave vnto hym that
he wyll delyuer me out of all trouble.

The Truthe.

matt. v. Blessed are they that suffre persecucy
on, for they shall be comforted.

The vnlearned man.

Whan the worlde persecute me, ey-
ther by euell reportes, and lyes, eyther
by ca-

by castynge of my bodye into mostepay nefull pryson for thy holye names sake, or whan God sendeth me any trouble, shall I than thynke that suche suffrynges are necessary and neadfull to all Cyrsten men?

The Truthe.

All they that wyll lyue God'y in Christe, muste suffre persecucyon. Blessed are they that suffre persecucyon for ryghtuousnes sake, for the Kyngedome of heuē is theirs. Blessed are ye whan men reuyle you, and persecute you, & falsely saye all maner of euell sayynges agaynste you, for my names sake. Reioyse and be gladde: for greate is your rewarde in heauen. ij.tim.iij mat.v.

The Unlearned man.

Lorde, now that I knowe these thynges, I wyll take harte vnto me, and in the myddes of all stormes truste agayne to haue fayre wether, through Jesus Christe our Lorde. ioā.xvi

The Truthe.

Verely, verely I saye vnto you, ye shall weape and wayle: but the worlde shall reioyse: Ye shall be sorye, but your sorowe shall be turned into Joye.

The Unlearned man.

O moste Gracyous Truthe, immortall thankes I do rendre here vnto you, for your counfortable instruccyōs.

wyll now be no more desperate, nor so sorowfull in my troubles, as I was wonte to be, but alwayes wyth a ioyfull harte reioyse in the Lorde, knowynge that he shall delyuer me out of them whan his good pleasure is.

Of the iudgemēt of God: and of the lyfe euerlastynge.

The Unlearned man.

Declare vnto me yet somwhat in this article (moste frēdely Truth) & therwyth wyll I commytte you vnto the place frō whence ye came. After what sorte shall the iudgement of God be vsed?

The Truthe.

matt. xxv. Whan the sonne of God shall come in his glorye, and all holy Aungels wyth hym, than shall he sytte vpon the seate of his glorye. And all people shall be gathered before hym, and he shall separate the one from another, as a shepherde deuydeth the sheepe frō the gootes. And he shall sette the sheepe vpon his ryght hande, & the gootes vpon his lefte.

The Unlearned man.

Than maye the lytle flocke of Christe) synnyfyed by the sheepe) be ioyfull & gladde, whiche before hathe harde his worde, and folowed his voyce.

The Truthe

matt. xxv. Than shall the Kynge saye vnto them that shall be on his ryght hande: Come hyther

heyther ye blessed of my father, inherete ye the kingedome, which is prepared for you from the begynnynge of the worlde. For I was hungrye, and ye gaue me meate. I was thurstye, and ye gaue me drynke. I was harbourlesse, and ye gaue me lodginge. I was naked, and ye clothed me. I was sycke, and ye vysyted me. I was in pryson, and ye came vnto me.

The Unlearned man.

What shall the sheepe than saye vnto hym?

The Truthe.

Than shall the ryghtuouse answer hym. Lorde, sawe we the hungrye, and fedde the? or thurstye, and gaue the drynke? When sawe we the harbourlesse, and lodged the? &c. And the kynge shall answer: and saye vnto them. Verely verely I saye vnto you: loke what ye haue done to one of the leaste of the bretherne, the same haue ye done vnto me. mat. xxv

The Unlearned man.

What shall he than saye to the gootes?

The Truthe.

Than shall he also saye vnto them, that shall be on his lefte hande. Departe from me ye cursed into euerlastinge fyre whiche is prepared for the deuell and his Aungels. I haue bene hungrye, and ye haue not fedde me. I haue bene thurstye, and ye haue geuen me no drynke I was mat. xxv

har-

harbourlesse, & ye lodged me not. I was naked, and ye clothed me not. I was sycke and in prysone, and ye vysited me not. Than shall they also answer: Lorde, whā sawe we the hungrye, or thurstye, or harbourlesse, or naked, or sycke, or in prysone, and haue not mynystred vnto the?

The Unlearned man.

Oh, that shall be a sharpe sentence for the goodes and vnfaythfull. Than it behoueth all people, to haue a specyall truste and hope in Jesus Christe their Patrone, and to praye vnto hym, that he will be a mercyfull iudge vnto them in that houre.

The Truthe.

Ro. viij. There is no condempnacyon to them that are in Christe Jesu, which walke not after the flesshe, but after the spirite. For the Lorde hym selfe shall come downe with a showte and voyce of the Archangell, and with the trompe of God, and the deade in Christe shall aryse fyrste, than shall the ryghtuouse shyne lyke the sonne in the kyngedome of theyr father.

1. Tess. iiij

mat. xiij

The Unlearned man.

Oh, what an vnspeable ioye shall there be amonge the flocke of Christe, yea more than a mannes harte can eyther conceyue or thinke.

The Truthe.

No eye hathe seane, nor eare harde, neyther hathe it entred in to the harte of mā, that

1. Co. ij.

that God hathe prepared for them that loue hym.

The Unlearned man.

How shall they than loke aboute them, whiche hath persecuted ād punished Goddes chosen and electe? Whiche haue also mocked and scorned Christe and his folowers?

The Truthe.

They seynge this, shal be troubled with an horryble feare, & shall wōdre at theyr healthe, which so sodenly shall come vnto thē vnloked for, syghthynge for sorowe of the spirite, sayēge within them selues, let vs do penaunce, & sygthe for very anguishe of the spirite sayenge: These are they whiche somtyme we had in dyrysyon, and estemed them as a laughynge stocke; we beynge out of our wyttes, estemed theyr lyfe to be madnes, and theyr ende vnhonorable: see now how they be reakened amonge the chyldrene of God, and theyr loote is reakened amonge the holy ones. Sap. v.

The Unlearned man.

Oh happye had they bene if they had lyued after the lawes of God. How shall it than go wythe the ryghtuouse?

The Truthe.

The ryghtuouse shall lyue for euer, ād theyr rewarde is the Lorde, and theyr thoughtes by the hygheste. Therfor shall they inherete the Bewtyfull Kingdome. Sap. v.

The

The Unlearned man.

Than maye all faythfull people be gladde and ioyefull a gainſte the healthfull daye of the Lord, whan Chriſte their bridegrome ſhal ſo glorioufly ſhewe himſelfe vnto them, whiche ſhall than chaunge all their ſorowe into an euerlaſtinge Ioye.

The Truthe

Apo.vij They ſhall no more hungre nor thurſte, neyther ſhall the ſonne light on them, neyther any heate: For the lambe whiche is in the myddes of the ſeate, ſhall feade thē, and ſhall leade them vnto fountaynes of lyuynge waters, and God ſhall waſhe awaye all teares from their eyes.

The Unlearned man.

Than ſhall deathe haue an ende, at the commynge of the Lorde of lyfe?

The Truthe.

eſa.xxv He ſhall throwe downe deathe for euer, and the Lorde God ſhall take awaye the teares from all men, and he ſhall take awaye the obprobrye of his people from the whole earthe. And than men ſhall ſaye: Beholde, this is our God, for whome we tarryed, and he ſhall helpe, and ſaue vs.

The Unlearned man.

God graunte that thinge vnto all faythfull people, and that we maye in the daye of the appearaunce of our ſaupour

Jeſus

Jesus Christe, or fownde suche as hathe geuen dylygent eare vnto his voyce, and fulfylled his commaundementes: Shall we than thynke you, appeare also with hym in his glory:

The Truthe.

Whan Christe our lyfe shall shewe hym selfe, than shall ye also appeare with hym in glorye. Col. iij.

The Unlearned man.

Now wyll I set my hope and fayth stedfastly vpon hym, abydynge the Lordes commynge with all gladnes, where as before this tyme I was alwayes in doubte: But for a more suretye, tell me I praye you, where sayth Christe that we heythen people shall haue a dwellynge place in heauen, & what be his wordes?

The Truthe.

I haue yet other sheppe, which are not of this folde, and these same muste I bringe also, and they shall heare my voyce, & there shall be one flocke ād one shepeherde. Be not afrayed in your hartes, beleue in God, and than do ye also beleue in me, for in my fathers house are many dwellynge places. Joan. x.

The Unlearned man.

O Lorde Jesus Christe, my onely sauyour, how shall we wretched synners sufficyently laude and prayse the for thy vnspeakable goodnes, whiche we dayly re-

cepue

cepue at thy hande. Yf I had all the Apo
postles holynes, all the Aungelles ton-
gues, and allthe vnderstandinge of the o-
ther holy fathers, yet coulde I not declare
and worthely setforthe the greate vn-
speakable benefyttes which we receyue
of the. Yet not withstandinge after my
power, I will alwayes (Lorde) setforth
thy honoure and prayse: sperpally, for
that thou of thy goodnes, hast withsaued
at the desyre of me synfull creature, to
send downe thy holy Truthe, to instruc-
te and teache all men.

And now I hartely desyre you (moste
mercyfull Lorde) that you will through
your holy spirite preserue and kepe me
within the bowndes of your holy com-
maundementes.

The Truthe.

Joã. xv. Abyde in me, and I in you. Lyke as
the braunche can not bringe forthe frute
of it selfe, excepte it byde in the vyne: E-
uen so neyther ye also, excepte ye abyde
in me. The Unlearned men.

I desyre you moste mercyfull Lorde,
that you wyll abyde by me, & than shall
no mãbe able to decepue me. The Truthe.

Matth xxviij. Beholde I am with you, to the ende of
the worlde. FINIS

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MVSEVM
BRITAN
NICVM